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THE DIVINE CALL TO THE MINISTRY OF JESUS CHRIST

HERMAN A. HOYT

President, Grace Theological Seminary and Grace College

This subject has led to a fruitful investigation that I never dreamed could be true. This has frequently been true in the order of my experience. And it is this fact that has led me to be alert to the suggestions of others as the signposts along the way pointing in the direction of personal blessing for my own life. It was therefore without hesitation that I willingly grasped this opportunity.

The apprehension of the significance of this investigation I was yet to learn. I am honest in admitting that in the course of my experience I have never really examined my own call to the ministry in the light of the Word of God. I have never doubted that I was called, and it has been this fact that has sustained me through many crucial experiences. But in the larger picture of the divine call as set forth in the Bible, I had never pinpointed that call.

The appointment to service for the Lord Jesus Christ has a variety of facets, each one lending force to that call and sealing it with finality. It is this larger perspective that helps the individual servant through the maze of difficulties he must inevitably encounter in the course of service and guarantees that he will fulfill his ministry with joy. It was this grand panorama of truth that brought the apostle Paul to that crucial moment when he was to depart and be with Christ, and which provided him with words of triumphant satisfaction: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:6-7).

The arrangement of specific points in this discussion does not necessarily follow a chronological order. With the call to the ministry as the central feature of this investigation, I have tried to cluster the other points about it in order to develop the picture of full perspective. Hence there are eight facets of truth to which I want to direct your attention. I will be using the word "ministry" in the course of this discussion, and I do so in its broadest sense, keeping in mind that at its highest level there is the preaching of the word, the pastoral oversight of the flock, the proclamation of the gospel on the mission fields of the world.

THE CALL TO THE MINISTRY IS ASSOCIATED WITH THE EFFICACIOUS CALL TO SALVATION

There is a "call" of God which invites all who hear to come for salvation. This is what Isaiah had in mind when he wrote the words: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price" (Isa. 55:1). This is what Jesus was doing when he cried out, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). But as you well know, this call may be resisted, as Stephen asserted, "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye" (Acts 7:51).

But there is a call of God to salvation which not only invites but actually brings sinners to salvation. It is this call to which the apostle Paul refers in writing to the Corinthian believers. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called" (I Cor. 1:26). There are not many who receive this call, but those who do actually come to Christ that it might be apparent in the final analysis "That no flesh should glory in his presence" (I Cor. 1:29), because it is ultimately a work of God in grace. That is the fuller import of Romans 8:28-30. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his son that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:28-30).

Associated with this efficacious call to salvation the call to service is intimately related. Chronologically this may be immediate, or it may be more remotely separated. But one thing is certain, that when God saves men, he saves them for something. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Though it may be argued that this has reference to the moral quality of our works, Romans 12:1-2 points directly to that particular area of works that fulfill the will of God in position and service. Paul insists that "now hath God set the members every one of them in the body, as it hath pleased him" (I Cor. 12:18). And as for the distribution of gifts for service, "the manifestation of the Spirit is given to every man to profit withal" (I Cor. 12:7).

In the experience of some, the call to service is almost simultaneous with the efficacious call to salvation. This was true for the apostle Paul (Acts 9:3-6; Gal. 1:15-16). It was true for Isaiah (Isa. 6:6-8) and for Jeremiah (Jer. 1:4-7). But for others it is separated from the experience of salvation by a period of time: sometimes short and sometimes more lengthy. But in either case it is associated with that efficacious call to salvation. And "the gifts and calling of God are without repentance" (Rom. 11:29). In the same sense in which the efficacious call of God to salvation is sure and steadfast, so also is the effective call of God to service.

THE CALL TO THE MINISTRY IS IMPLEMENTED WITH SPIRITUAL EQUIPMENT FOR SERVICE

This includes equipment in terms of spiritual impartation. In the first epistle to the Corinthians the information on this point extends to the entire membership of the saved (I Cor. 12:7,18). This is also affirmed in the epistle to the Romans (12:3-6), and in the epistle to the Ephesians (Eph. 4:7-8). The same can also be said for the first epistle of Peter (I Pet. 4:10-11). In Corinthians, Romans, and Ephesians, the text goes right on to lay emphasis upon the gifts given those who serve in the eldership, evangelism, and diakonate. Paul's letters to Timothy seem to single out the place of ministry occupied by the pastor or elder (I Tim. 1:18). At the time he was set aside for the ministry a special gift for the task was imparted (I Tim. 4:14; II Tim. 1:6). It is this essential impartation that binds together all the spiritual, moral, and mental qualities that one may possess in common with many other Christians that enables him to perform the task of ministry.

I am sure this also includes equipment in terms of spiritual instruction. Nothing will take the place of information to guide one in the task he undertakes for the Lord. That is undoubtedly what the Lord had in mind when He called the disciples into service. He said, "Follow me and I will make you fishers of men" (Matt. 4:19), or as stated in Mark's Gospel, "Come ye after me, and I will make you to become fishers of men" (Mk. 1:17). From that point on there followed three and one-half years of the most intensive theological training ever experienced by a servant of the Lord. Over and over again the record indicates that He taught them, and unlike others He taught them with authority (Matt. 7:29). This included not only theoretical presentation of the truth, but there was also an internship for the disciples in which they saw His teaching in relation to the actual realities of life. Out of this has grown the principle for schools that Paul passed on to Timothy. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

It must also be added that this includes equipment in terms of spiritual improvement. The maturing process is a part of the method

of equipping for service. The impartation and the instruction must be subjected to exercise. That explains why Paul warned Timothy not to hold lightly the gift imparted to him (I Tim. 4:14), and to stir it up, renew it, set it on fire by actual exercise (II Tim. 1:6). By continuing in the knowledge of the word of God one is nourished up in the words of faith and good doctrine (I Tim. 4:6) and perfected for the work of ministry (II Tim. 3:14-17). The road of experience was traveled by the Lord Jesus to bring Him to maturity (Heb. 5:8-9), and it is no less needed by those who serve under him (Rom. 5:3-5). And the only way to get experience is to get it. This explains why Paul warned Timothy about avoiding the mistake of thrusting men into the ministry who are new converts (I Tim. 3:6). This tempering process is also a way of sifting out those who do not mean business for the Lord, as well as safeguarding the heritage of the Lord.

THE CALL TO THE MINISTRY IMPLIES THE CONFERMENT OF A GIFT UPON THE CHURCH

"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11). That is the way the Bible describes the gifted person in relation to the Church.

The impartation of spiritual gifts is intended to qualify for service. Christ gave gifts unto men (Eph. 4:7-8) but not for the sake of the gift itself, nor for the sake of the men upon whom the gift was conferred. This sovereign act of the risen Lord was to enable for service. This service was to be directed toward men: some within the church and some on the outside of the church. It was for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:12).

The qualification for service exhibits itself in performance. It is for perfecting, ministering, building up. A gifted person who does not function is an anomaly. In the very nature of the case a person who is gifted must exercise that gift. Anything short of movement, maneuvering, motion in the exercise and discharge of a gift is unthinkable. It is performance that gives clear indication of the possession of a gift. Since it is a grace bestowed by the Spirit, then activity which is the essential nature of the Spirit must be present in the gifted person.

The performance in service results in the conferring of benefits on men. The manifestation of the Spirit is given to every man for the common good (I Cor. 12:7). It is that exercise of the gift in the behalf of men that makes one a minister. As Christ said of Himself, he came not to be ministered unto but to minister (Matt. 20:28). As a result of this ministration, there is the mending of the flaws in the fabric of the Church, the addition of new members to the Church, the maturing of the membership of the Church, and at last the full perfection of the Church (Eph. 4:12-16).

THE CALL TO THE MINISTRY MAKES A SUBJECTIVE IMPRESSION ON THE MAN HIMSELF

The call to the ministry comes from an objective source. I am stating this first, because there are those who would like to confine the call to a mere subjective reaction on the part of the minister. Over and over again in the Old Testament it is declared that the word of the Lord came unto the prophet. Isaiah declared, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us" (Isa. 6:8). Jeremiah wrote, "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations" (Jer. 1:4-5). No one would question the objectivity of the voice of Christ to Peter and Andrew, "Follow me, and I will make you fishers of men" (Matt. 4:19). But it was no less objective when the Holy Spirit spoke through the prophets at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).

But the call to the ministry creates a subjective consciousness. This we may refer to as the mystical movement of the Spirit in the hearts of men. Though Jeremiah experienced every human indignity at the hands of his own people, and the very force of the persecution that fell upon him led him to say, "I will not make mention of him, nor speak anymore in his name," yet he had to confess that "his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). The consciousness of God's call and the critical need for the message of the Lord among his own people drove him on. This same driving passion was felt by Paul. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel" (1 Cor. 9:16).

The call to the ministry combines the objective and subjective in the person. A singular movement in the narrative in the book of Acts brings this to view. Paul and Silas had reached Troas. There in the night a vision appeared to Paul. It was a man from Macedonia beckoning to them to come over into Macedonia and help them. Luke then draws the conclusion, "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:10). The words, "assuredly gathering" means combining, and in this case a combination of the objective and the subjective. Paul had a deep subjective experience growing out of the vision. Then perhaps the man of Macedonia appeared in the person of Luke and confirmed his experience. At this point in the book of Acts the "we" sections appear for the first time, suggesting that Luke joined the party at this stage of the journey. This may mean that Luke was the man from Macedonia.

THE CALL TO THE MINISTRY IS CONFIRMED BY OTHER SPIRIT-LED MEN OF GOD

The place of sobriety in evaluating the call of God is urged upon believers. That is the point of Romans 12:3, "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." I think Paul is saying that there is little doubt that the probabilities are that a man will be apt to think he is greater than he really is. Therefore, when seeking the will of God for his life, he is most apt to pick out the highest position as the one he is qualified to fill. It is therefore necessary to admonish believers to exercise sobriety. This means to see themselves as they really are. A drunk man never sees things in perspective. But a man who is drunk with self also has an impaired vision. So the believer must to the best of his ability, according to the measure of faith granted to him, try to evaluate his call. Perhaps it would be well for a man to insist that he has been called, but put the period right there and wait for more light as to the place and position to which he is called.

The proof of spirituality in evaluating the call of God is the willingness to submit to the evaluation of Spirit-led men. To members of the Church in Corinth, who were insisting on their call to speak in tongues Paul had to write, "What! came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:36-37). This is the way of saying that the Church is a fellowship where the things of God are shared in common. It is therefore possible for other men who are indwelt by the Spirit of God to examine and evaluate the movements of God in the calling of men to the ministry and the gifts they have been furnished with to discharge that ministry. This is the way God uses to measure the subjective consciousness of men and see that it squares with objective reality. It was this kind of man Paul chose to join him in the ministry: Timothy, a son in the faith, brought up in the words of Scripture, and endowed with a gift for ministry (Acts 16:1-2; I Tim. 4:14; II Tim. 1:6; 3:14-15).

The potentialities for service will parallel the call to ministry and satisfy spiritual men. It is my opinion that Peter had this in mind when he wrote his first epistle, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Pet. 4:10-11). Perhaps he was thinking of the parable of the talents. The particular task or treasure delivered into the hands of the servants was upon the basis of their ability (Matt. 25:14-15). It is probably correct

to assert that God never calls a man to a task for which he does not have the ability to discharge. If it is correct that Christ calls men into the ministry, then as of old, He is making them to be fishers of men. And this fact of ability will be sufficiently patent so that spiritual men recognize it.

THE CALL TO THE MINISTRY IS EXPERIENCED UNDER A VARIETY OF CIRCUMSTANCES

The divine person who calls a man into the ministry is a free spirit (Psa. 51:12). Even though we have developed systematic theologies for the purpose of arranging everything about God in a very fixed arrangement, it is still true that God is free. He works all things after the counsel of his own will (Eph. 1:11). "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What does thou?" (Dan. 4:35). After we do our best to systematize His movements, it is only to learn that He will not be contained within the narrow limitations of our systems.

But the divine principle of operation usually follows a fixed course. It would appear that God calls men by His spirit through the written or spoken word. Before there was a written revelation God spoke directly to men in and through His prophets (Heb. 1:1). While New Testament revelation was being compiled he did the same thing. Since then it appears that God has chosen, at least as far as we know, to use the Bible directly or spoken through the mouths of men to call men into service. But even here we need to be careful that we do not erect a system which limits God. Yet on the other hand, we do need to follow the principle He uses so that there might be fruit for him. In any case, the mysteries of God are revealed to men by His spirit, for the Spirit searcheth all things, yea the deep things of God (1 Cor. 2:10).

However, the divine pattern of operation is almost as various as people. There are probably no two people who are called into service under the same set of circumstances. Abraham was called out of the Ur of the Chaldees. God spoke to Isaac in the midst of a famine. From a rocky pillow Jacob received his call. Moses met God in a flaming bush. Isaiah saw the glory of God in the temple. God called Jeremiah in those dark days at the dissolution of the Southern Kingdom. Christ met some of the disciples by the seaside. But he met Nathaniel under the fig tree. Paul was arrested on the way to Damascus when a great light shone from heaven.

Without a doubt there are as many variations to the call of God into service as there are people. And yet each person is convinced that he met God in a singular fashion, so that the result was a clear conviction that there had been a transaction with God. To me, that event

is as vivid as if it were yesterday. There was no fanfare, no public service, no emotional ecstasy; just the logic of the word of God put to me by a pastor in his home. I agreed to this fact, and from this fact I have never had reason to turn in now more than forty-one years.

THE CALL TO THE MINISTRY IS ENCOURAGED BY THE PROMISE OF COMPLETE SUCCESS

The call of God is guaranteed by the faithfulness of God. "Faithful is he that calleth you, who also will do it" (I Thess. 5:24). There is no reason why we cannot claim this verse for the work into which he has called us. For the call to salvation and the work to which we are called is bound up together. God called us for something. It therefore follows that He will perform His part so that we can likewise perform ours. This should therefore be sufficient reason to take heart, no matter how hard the going may be, for we shall succeed in ours. Christ said to his own, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

The call of God provides for every contingency along the way. "And we know that all things work together for good to them that love God, to them that are the called according to his purpose" (Rom. 8:28). This means that one must succeed. There is not a place, a person, a problem, or a peril that He cannot control in such a way, that pursuing the path He has appointed for us we shall not succeed. "If God be for us, who can be against us?" (Rom. 8:31). In all the things that would ordinarily stand as insuperable barriers to success, we are more than conquerors through Him that loved us (Rom. 8:37). Once we have joined the army of the redeemed, there is only one direction to move and that is forward to perfection (Heb. 6:1). For we are not of those who shrink back (Heb. 10:39).

But that calls for God's definition of success. In Romans 8:28, all that is declared is that all things work together for good. But is not good also success? Have we not erected human standards of success to which we give such abject devotion that many have lost heart in the struggle and have therefore turned back in the way? Would Noah have been termed a success by our standards? Would Lot have had any place for remembrance? And where would Isaiah have been placed? God told him that he would not in the sense of numbers succeed (Isa. 6:10-12), and the words to Isaiah became the words to measure the ministry of the Lord Jesus (Matt. 13:14-15). The success of all these was not to be found in numbers or great achievement, but in faithfulness to the command the Lord gave them. In this there is great success, for at last when the judge of all weighs the exploits of His servants, His rule of measure will not be the standards of men. And He will say, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (Matt. 25:21).

THE CALL TO THE MINISTRY IS REALIZED THROUGH THE FREE RESPONSE OF THE SERVANT

In that moment of embarkation upon the ministry, there is a flash of spiritual illumination that brings together in remarkable harmony the human and the divine elements and seals the combination with an air of finality. On the divine side, the person who is called grasps the fact that "the gifts and calling of God are without repentance" (Rom. 11:29). On the human side there is determination to make his calling and election sure (II Pet. 1:10). This paves the way for the path of faith.

This is marked by presentation of the body by faith as a living sacrifice (Rom. 12:1). This is not an act performed under compulsion. It is a free act performed with gladness as an act of spiritual worship. It places the Lord in full control and direction from this point on.

The life is marked by persistence in the face of difficulty (Rom. 5:3-4). The minister must face the discouraging and disheartening things that belong to a world of sin and are felt especially by those who elect to engage in the fight of faith. But tribulation works persistence, not defeat. And amidst the self-control he must exercise there will also appear the flower of endurance.

There will be progression in method as a result of developing experience (Rom. 5:4). Persistence to move toward the goal in spite of the difficulties that crowd the way is bound to bring one into an ever expanding experience. The methods that failed to accomplish the desired ends will be abandoned in favor of better methods. In fact, failures will throw one on the Lord and send him back to the word for a more careful examination of the methods of the Spirit.

Perseverance to the end will mark the movement of the man of God truly called of Him. In some sense the apostle Paul gathered this entire idea up and expressed it as follows: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). Not even the united pressure of all his friends could turn him aside from the task that was so clear to him. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

TONGUES SHALL CEASE

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One of the most spectacular phenomena of the Christian faith during the past century has been a resurgence of an early church practice called "speaking with tongues." This phenomenon is purportedly a divinely-given ability to speak in a language unknown to the speaker.

Upon encountering individuals or groups that practice this, the young Christian is wont to ask of his spiritual counselors, "Are we missing something? If we are rightly related to the Lord, shouldn't we be displaying this gift, just as did the early church?"

When the Scriptures and church history are consulted on the question the following facts stand out:

(1) In the book of Acts there are three examples of early Christians speaking in tongues. (2:4; 10:46; 19:6)

(2) In the epistles there is only one treatise on the use of tongues as a spiritual gift, I Corinthians 12-14.

(3) When church history is examined, it is clear that the use of tongues did not continue past the apostolic age. Tongues were already a thing of the past in the early part of the second century. With few exceptions, not until the last part of the nineteenth century has any group claimed to have this gift.

(4) Turning back to the Scriptures, it is discovered that in the heart of Paul's treatise on tongues there is the statement that tongues are not permanent--that they are destined to cease (I Cor. 13:8).

Upon examining the facts there are the following two possibilities:

(1) The gift of tongues will cease when the church age is over. For some reason it was neglected for 1750 years, but now it is having a genuine, God-given resurgence. (2) The gift of tongues was given along with certain other temporary gifts (also mentioned as stopping in I Corinthians 13) to fulfill a definite need in the first century church. Now this need has been fulfilled, and the gift has long since ceased.

The modern tongues movement is not a genuine continuation of the first century phenomena, but rather it originates from some other source.

In order to determine which of these opposing views is correct, it is necessary to examine the statement "tongues shall cease" to determine the following facts:

- (1) What is meant by "tongues" in I Corinthians 13:8?
- (2) What is meant by the verb "to cease"?
- (3) Under what conditions are tongues to cease?
- (4) When are the conditions fulfilled?

WHAT IS MEANT BY THE TERM "TONGUES"?

Its Use in the Book of Acts

There are three clear references to the gift of tongues in the book of Acts. These are found in 2:4, 10:46, and 19:16. Each of these will be examined in turn to determine the meaning of the term as it is used there.

(1) Acts 2:4. On the day of Pentecost, as promised by the resurrected Christ, the Holy Spirit came upon the waiting disciples. Verse four says, "And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance" (KJV). The context explains what is meant by glōssais:

a. The term is modified by heterais which means "another of a different, or strange kind." Hence it was not the natural language of the speaker.

b. In verses 5-7 the Jews from every nation heard the speakers in their "own languages (dialektōi) wherein we were born" (v. 8). Thus the tongues were in the actual languages of men.

c. The content of the speaking in the different languages is given in verse 11: "The wonderful works of God" were being declared to them.

(2) Acts 10:46. When the Gospel began to go to Gentiles Peter was commissioned to evangelize a Gentile named Cornelius. When he preached to him the Holy Spirit came upon the hearers, so that the believing Jews were astonished: "For they heard them speak with tongues, and magnify God." Again the following facts may be noted:

a. In the context Peter identifies this as the same phenomenon that they had received in Acts 2, so that this also must have been with human languages, even though strange to the Apostle and his party.

b. The content of the speaking is revealed to be megalunontōn, exalting, extolling, glorifying, or as simply praising God.

(3) Acts 19:6. On this last occurrence mentioned in Acts, Paul has discovered some disciples of John the Baptist who have been unaware of the fulfillment of that which John preached and the establishment of the church. After resting their faith in Jesus as Messiah (v. 4), they were baptized in His name (v. 5). "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied" (v. 6).

a. This is the same phenomenon, and is described in almost identical phraseology as the previous references. They were speaking with strange but human languages.

b. There is the additional use of a second spiritual gift on this occasion--prophesying.

c. The content is not stated at this point, as this has been established in the first two references. There is no reason to suppose that this occurrence was any different.

The Use of the Term in I Corinthians 12-14

Paul devotes three chapters of I Corinthians to the place of tongues in the church. In chapter 12 he established the place of gifts in general. In chapter 13 he relates the gifts to that supreme grace of the Christian life, love. In chapter 14 he sets the gift of tongues in its relatively inferior place as compared with the gift of prophecy. A study of these chapters with regard to Paul's usage of glossai will help in determining the meaning of the term.

Paul begins the section by introducing his new subject. In 12:1 he writes, "But now concerning pneumatikōn, brothers, I do not wish you to be ignorant." Here the term pneumatikōn simply means "spiritualities," rather than "spiritual gifts." Many commentators take the term to include both the teaching on gifts and the resurrection, in contrast to the thrust of the first eleven chapters, on the "carnalities." In any case, the term "gifts" charismata is not introduced until verse four.

The first list of spiritual gifts occurs in verses 8-10:

- (1) The message of wisdom (logos sophias)
- (2) The message of knowledge (logos gnōseōs)
- (3) Faith (pistis)
- (4) Gifts of healing (charismata iamatōn)

- (5) Workings of miracles (energēmata dunamatōn)
- (6) Prophecy (prophēteia)
- (7) Discerning of spirits (diakriseis pneumatōn)
- (8) Kinds (families) of tongues (genē glōssōn)
- (9) Interpretation of tongues (hermēneia glōssōn)

In verse 28 and following Paul repeats the list with modifications, placing them in order of importance. He also presents them in terms of the person (e.g., prophet) instead of the gift itself (prophecy) in at least the first three cases:

- (1) Apostles (apostolous)
- (2) Prophets (prophētas)
- (3) Teachers (didaskalous)
- (4) Workers of miracles (dunameis)
- (5) Ones having gifts of healing (charismata iamatōn)
- (6) Ones able to do helpful deeds (antilēmpseis)
- (7) Ones able to govern or administer (kubernēseis)
- (8) Ones having kinds of tongues (genē glōssōn)

Paul then repeats the list to show that not all have all the gifts. In doing this he drops "helpful deeds" and "administrations" but adds last the gift of interpreting tongues.

During the first few verses of chapter 13, Paul mentions the futility of having gifts but not exercising love. The gifts mentioned are:

- (1) Tongues (glōssais)
- (2) Prophecy (prophēteian)
- (3) Faith (pistin)

In connection with the second one, "prophecy," it is uncertain if the "mysteries" and "knowledge" are part of the gift of prophecy or separate gifts.

In chapter 14:1 he encourages the Corinthians to pursue love, and seek spiritualities, but to prefer prophecy, because the one speaking in tongues is not speaking to men, but to God. Paul's argument in chapter 14 is that the purpose of believers coming together is to edify the church. Tongues without interpretation do not do this, because they are directed to God, and if they are uninterpreted, only He can understand them. Speaking in tongues without interpretation does not build up the Church. The tongues would be a sign to any unbelieving Israelite who was present (cf. vv. 21, 22), but to unbelievers in general the impression would be given that the Christians were crazy (cf. vv. 23, 24). So prophecy is preferred as a gift to be exercised in the church, and the gift of tongues may be exercised only if there is someone

present with the gift of interpretation of tongues so that the believers may understand and be built up.

In 14:26 Paul lists the gifts as they were used in a typical worship service:

- (1) One with a psalm (psalmon)
- (2) Another with a teaching (didachēn)
- (3) Another with a revelation (apokalupsin)
- (4) Another with a tongue (glōssan)
- (5) Another with an interpretation (hermēneian)

Observations and Conclusion

(1) Paul mentions about thirteen different gifts: wisdom, knowledge, faith, healing, miracles, prophecy, discerning spirits, tongues, interpretation of tongues, apostleship, teaching, helping, and administration.

(2) At times Paul refers to the gift itself by name (as, prophecy), at other times he refers to the person who has the gift (as prophet), or to the content of the produced by the gift (as, word of wisdom).

(3) Tongues, then, is a spiritual gift which certain individuals possessed by divine bestowal. In function the gift permitted the person to address God in a strange language, which was a sign to unbelieving Jews, but for which most Christians in Corinth needed an interpreter in order to be blessed or built up in the faith. The content of the message spoken in tongues was pure praise to God for His person and His works.

The Usage of glōssais in I Corinthians 13:8-12

In 13:8 Paul states that prophecy, tongues, and knowledge will all cease. The question arises, in which sense of these terms is Paul using them here?

To begin with, Paul must be using all of the nouns in the same way, since the two verbs he uses with them are synonymous in meaning. Also, both verbs are alike in that with both, the idea of "cease" or "become inoperative" implies some action taking place which is brought to a halt. Thus he must be referring to the act of prophesying, and the act of receiving or imparting knowledge, the act of speaking in tongues and not the content or message produced by the act in each case.

Stanley D. Toussaint, however, attempts to prove that the terms

in verse 8 refer to content rather than the act. He writes:

The content of knowledge and prophecy that was known in the early church and has been recorded in God's inspired Word will be rendered inoperative when Christ comes for His own. The knowledge and prophecies in the Word are accurate and certain of fulfillment, but they are partial. The full revelation of Christ's presence will so completely over shadow these that they will be rendered inoperative [*italics mine*].¹

How the content of any message can cease to operate is not clear to this writer. The act of revelation to a prophet may cease, or the prophet himself may cease functioning, but the term rendered inoperative may not properly be applied to the content of a message.

Toussaint's contextual arguments for this point are as follows:

(1) Comparing I Corinthians 12:8 with 13:8, in the first reference the gift is called the word of knowledge, which looks at the expression of knowledge. The latter use in 13:8 is simply gnōsis, which he avers looks at what is known, or the knowledge itself. But here it seems Toussaint makes a comparison that is not to the point. The proper contrast is between the gift itself and the content transmitted by its use. Both terms he uses, the expression of knowledge, and what is known, refer to the content of knowledge. But Paul in 13:8 must be referring to the gift itself. Only a gift can cease to function or be rendered inoperative. The content of a message can be complete or incomplete, true or false, but it cannot be operative or cease to operate.

(2) His next argument is that the knowing in part, verse 9, refers to the content more than the act. This may be agreed to, as Paul is arguing that because of limited content the functioning of the gift will cease. But this does not prove the contention Toussaint tries to make it prove, that in verse 8 Paul is speaking of content. Rather, the limitation of content in verse 9 is the reason for the cessation of action in verse 8.

(3) I Corinthians 14:6 brings knowledge and prophesying together where the last term, doctrine, indicates that the preceding terms refer to content. But its use in 14:6 does not establish how he uses it in 13:8. Indeed, a closer usage of the term is in 13:2, where he uses the noun prophēteian with the verb echō, clearly meaning the gift or ability to prophesy, rather than the content of the prophecy.

Summary

I Corinthians 13:8 means that the charismatic gift of tongues, that ability of some Christians of Paul's day to address God in a strange but human language, will be made to cease.

WHAT IS MEANT BY THE STATEMENT: TONGUES WILL CEASE?

The verb "cease" is the word pauō. For this verb in the middle voice, Arndt and Gingrich list these possible meanings: to stop, cease, have finished, be at an end. The use of the middle voice here may not be exaggerated in importance, since extra-biblical sources record its common usage in the middle, as of the ending of a festival, and of words coming to an end.

The corresponding gifts of knowledge and prophecy are both likewise to come to an end. The verb used to describe the termination of these gifts is katargeō, which Paul here uses in the future passive. Arndt and Gingrich suggest that in the passive it may signify: to cease or to pass away. II Corinthians 3:7, 11, and 13 use it as a substantive: that which is transitory, and I Corinthians 13:8 and 10, what is imperfect shall pass away.

The difference between the two verbs, pauō and katargeō is sometimes exaggerated. Their closeness as synonyms is plain in that both may be at times translated cease. The differences between them in Paul's usage here appears to lie in the nature of the subject of each verb. Both the gift of prophecy and the gift of knowledge are involved in the process of transmission of information from God to man, which is called revelation (apokalupsis). On the other hand, the gift of tongues is the ability to offer praise from man to God in a strange language. This essential difference between the knowledge and prophetic gifts on the one hand and the gift of tongues on the other is sufficient basis for Paul's using different verbs to indicate their cessation.

UNDER WHAT CONDITIONS ARE TONGUES TO CEASE?

In I Corinthians 13:8 Paul states that tongues will cease, along with prophecy and knowledge, without giving a reason in that verse. This is because he is there emphasizing the contrast between love and the gifts. However, in verses 9 and 10 he introduces the reasons for the cessation of the gifts. A negative reason is introduced by the gar of verse 9. Their lack of endurance is because, after all, they are only incomplete at best. Each prophet is given only a partial glimpse into the spectrum of God's truth, as his message is only to meet the need of the moment! (Compare Peter's statement of the O. T. prophets being conscious of their limitation in this way, I Peter 1:10-12.)

In verse 10 Paul states the positive reason. There is coming something better, something complete (to teleion) in contrast to the incomplete (to ek merous). The adverb hotan, "when," shows Paul expects it to come, but the time is not known to him.

The adjective teleion is at the heart of the dispute. Its basic meaning is perfect, or complete. Warren E. Tamkin lists three major views as to its interpretation:²

(1) The Parousia View. This view holds that at the coming of Christ the perfect state of affairs will be ushered in. Thus these spiritual gifts are all to continue to the end of this age. He states that Hodge, Lenski, A. T. Robertson and others hold this view. Typical comments follow:

Leon Morris in the Tyndale New Testament Commentary series writes, "Over against the permanence of love, Paul sees the certain passing away of gifts on which the Corinthians set much store In the very presence of God there will be no reason and no place for ecstatic speech."³

In the I. C. C., Robertson and Plummer write, "Tongues were a rapturous mode of addressing God; and no such rapture would be needed when the spirit was in His immediate presence."⁴

Meyer states that "Prophecy, speaking with tongues, and deep knowledge are only appointed for the good of the church for the time until the Parousia; afterwards these temporary phenomena fall away."⁵ (emphasis his).

(2) The Modified Parousia View. This view is like the first, except that some of the charismata of the Spirit may cease to function earlier than the coming of Christ. Exponents of this view include Jamieson, Fausset, and Brown, Ironside, Findlay, and Toussaint. Since this view takes much the same view of I Corinthians 13:10 as the Parousia view, it will not be considered separately.

(3) The Canonical View. This position holds that Paul refers to the completed canon of the New Testament. When he wrote I Corinthians, many of his own epistles were not yet written, along with I and II Peter, Hebrews, Luke, and Acts, John's Gospel and Epistles, Jude and the Apocalypse.

Defense of the Canonical View

The Canonical view must be considered correct for the following

reasons. Logically, to teleion must refer to completeness or perfection in the same realm as that referred to by to ek merous. Since to ek merous refers to the transmission of divine truth by revelation, the other term, to teleion must refer to God's complete revelation of truth, the entire New Testament (taken of course with its foundational book, the Old Testament). The following considerations are pertinent:

(a) Verse 9 associates ek merous with knowing, which in the context of chapters 12-14 means a divinely given capacity to understand and perceive divine truth, that is, to see into the nature of things. It likewise associates the term with prophesying, and this function is that of being a spokesman for God, to bring a direct and immediate revelation of God's will for His people in any given situation (cf. 14:30). Thus both terms are in the realm of the revelation of God's truth to men.

(b) Both things referred to are in the neuter gender:⁶

(c) In John 14:25 and 26 Christ contrasts the truth He has given with those He will give to the disciples (tauta, these things, also neuter). This is directly parallel with Paul's statement in I Corinthians 13:10. In John 16:12 and 13 Christ promises the eventual writing of the epistles ("all truth") and the Apocalypse ("things to come"). It must have been apparent to the Apostle Paul that as yet all the Scripture had not been written, that all realms of truth had not yet been dealt with in the as yet partial New Testament writings.

In conclusion, to teleion must refer to the complete revelation of God's truth as promised by Christ, i.e., the complete Word of God, the Bible.

Consideration of the Parousia View

The chief argument for making to teleion refer to the parousia of Christ is drawn from verse 12: "For now we see through a glass, darkly, but then face to face: now I know in part; but then I shall know even as also I am known." Toussaint writes,

That which is perfect in verse ten is explained in verse twelve. Few would controvert the idea that verse twelve is anticipating the return of Christ for His own. The "perfect" thing then is the rapture and resurrection of the church.⁷

A closer look at Paul's argument will reveal that making the "face-to-face" refer to the Lord's return is not a required interpretation, although the terminology of Paul's illustrations seem to suggest the presence of the believer with his Lord.

Verse 11 and 12 contain three illustrations of the relationship of to ek merous to to teleion. In verse 11 the illustration gives a reason for the cessation of the three gifts. The period of the use of the gifts is like the period of childhood in understanding (prophecy or knowledge), speaking (tongues) and thinking (knowledge or prophecy). The period of to teleion is like the period of adulthood, when the ways of childhood are put away (katargeō, the same verb as in verse 8). There are no more incomplete childish concepts, childlike reasonings, and childish babblings for the mature man.

In verse 12 the two illustrations tell why to teleion is superior to to ek merous. The first illustration is of seeing a man's face in the polished but imperfect surface of a brass mirror (Corinth was famous for its mirrors) in contrast with seeing him directly, face to face. To refer this to the rapture and presence of the believer "face to face" with Christ is an inconsistent use of the illustration. If the mirror is metaphorical for something, then the "face to face" experience is also metaphorical. If the mirror represents imperfect knowledge, then the face to face encounter is metaphorical for the complete state of knowledge, and is not a literal statement of our future face to face encounter with Christ.

The second illustration of verse 12 may be considered to reflect Paul's incomplete understanding of God's truth as compared with the level of knowledge God has of him. Paul in his finite knowledge knows God and His ways only incompletely, but God in His omniscience knows Paul and his ways completely. As a hyperbole this would be a fitting illustration of the contrast between the limitations inherent in a message of one with the gift of prophecy or knowledge and the complete New Testament.

Another possible interpretation is that Paul is contrasting the subjective knowledge that a person has of himself with the more objective knowledge that others have of him. The prophet's narrow insight given to him for a local need gives way to the more universal message recorded in canonical scripture. In connection with this it is noteworthy that Paul does not speak specifically of knowing as God knows him, but merely, "as I am known," the agent left unexpressed.

An objection to tongues being a gift "in part" and hence to be done away is seen by some commentators. This objection is that Paul does not mention tongues specifically as being "in part" in verse 9, while he does mention the other two gifts in this connection.

Several answers may be set forth:

(a) This omission in verse 9 can be because of the nature of

the gift of tongues in contrast to the other two mentioned. Tongues are not so obviously a revelation-in-part as are the other two. Yet tongues were a form of revelation of God. (1) In Acts 2, the pilgrims heard concerning "the wonderful works of God" in their own languages. These truths were Spirit prompted, and are thus a form of revelation. (2) In I Corinthians 14:16 and 17 the speaking in tongues is spoken of as the "giving of thanks," statements made about God and His works which the Spirit prompts, which are spoken in an appreciative manner.

(b) He does refer to tongues in his personal illustration of verse 11: "When I was a child I spake as a child." Just as the thinking and reasoning correspond to the gifts of knowledge and prophecy, this corresponds to the relative inferiority of tongues as a revelation of the praiseworthiness of God, as compared with the yet-to-be-completed perfect revelation.

Conclusion

The condition for the cessation of the spiritual gifts of knowledge and prophecy and tongues is the completion of the New Testament canon.

WHEN IS THE CONDITION FULFILLED?

Church history supplies the necessary information for the determination of when the New Testament canon was completed. A corresponding question is to determine if the manifestation of tongues actually ceased at that time. There is no attempt at this point to be rigorous, but only to state the generally accepted conclusions in this regard.

When Was the Canon of the New Testament Completed?

It is generally accepted in conservative circles that the last canonical book of the New Testament to be written, the Apocalypse, was probably written in the last decade of the first century. Thus the New Testament was complete about the turn of the century. Of course, circulation and collection of the books took some time after this, but it seems reasonable in the light of Paul's statement that after this no newly converted believers would receive these unnecessary gifts, and the older believers who had them would gradually be passing off the scene in the early part of the second century at the latest.

When Did the Gift of Tongues Cease Historically?

The consensus of church historians is that the gift of tongues ceased before the end of the first century. George W. Dollar cites a study by Dr. George B. Cutten of Colgate University of the historical

instances of speaking with tongues. His conclusion was that in the church of the Fathers, from the beginning of the second century on, "there was not one well-attested instance of any person who exercised speaking in tongues or even pretended to exercise it."⁸ Indeed, the second century fathers, as Irenaeus and Justin Martyr, had only "heard" of some who had done it. Church history thus demonstrates that about the time that the New Testament canon was completed, tongues "faded away."

Conclusion

The present day phenomenon of Christians claiming to speak in tongues has some other explanation than that it is a continuation of the New Testament practice of the gift. Such a gift is no longer necessary in that we have the complete New Testament, and the expression of our praise to God is in light of all He has revealed within its pages concerning Himself. There is not needed any dramatic use of strange languages as the prophecy of Isaiah was fulfilled in the day of the early church. Israel as a nation met destruction in A.D. 70, and has been cut out of the tree of God's blessing so that the wild olive branches might be grafted in (Rom. 11).⁹

Twentieth century Christians are not "missing something" as long as they saturate themselves with the entire Bible, and in so doing "let the Word of Christ dwell in [them] richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts to the Lord."

DOCUMENTATION

1. Stanley D. Toussaint, "First Corinthians Thirteen and the Tongues Question," Bibliotheca Sacra, 120:480, October-December 1963, p. 314.
2. Warren E. Tamkin, That Which is Perfect: I Corinthians 13:10, unpublished critical monograph, Grace Theological Seminary, 1949. p. 27 ff.
3. Leon Morris, Commentary on I Corinthians, p. 186.
4. Robertson and Plumer, I Corinthians, p. 197.
5. Heinrich A. W. Meyer, Commentary on I and II Corinthians, p. 305.

6. No objection can be drawn because the original for "Word" is logos, a masculine noun. Rhēma is often used of the Scriptures and is neuter.
7. Toussaint, p. 312.
8. George W. Dollar, "Church History and the Tongues Movement," Bibliotheca Sacra, 120:480, October-December 1963, pp. 316-321.
9. See Zane C. Hodges, "The Purpose of Tongues," Bibliotheca Sacra, 120:479, July-September 1963, pp. 226-233.

NON-LITERAL INTERPRETATIONS OF GENESIS CREATION

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During this writer's university days, many hours were spent in discussion with aspiring young scientists already fully indoctrinated with the theory of evolution. Since that time, the creation account of Genesis has been one of his particular fields of interest. At this present time, the literal interpretation of the Creation account is under what seems to be the most intensive attack since the Renaissance, both by science and by liberal theological scholarship. There seems to be hope that simply through the sheer weight of intellectual prestige, the literal interpretation of Genesis one and two may be swept aside once and for all. To that end, those all too few scholars who take an effective positive stance for the literal account are subjected to constant attack by scornful and derisive rhetoric.

The most disturbing aspect about the present controversy is not the intensity of the attacks of agnostic science and liberal theology, but rather the increasing tendency of those who call themselves evangelical and orthodox to join the ranks of the enemy. One evangelical lays the blame for the repudiation of the Scriptures by science at the feet of "a narrow evangelical Biblicism, and the Plymouth Brethren theology."¹ Again, he strikes out at the defenders of a literal Bible interpretation by saying in reference to them, "there is no legitimate place for small minds, petty souls, and studied ignorance."² This type of attack is to be expected from unbelief, but is it really warranted from a Christian brother? Certainly, we may have disagreements about interpretations of Scripture, but should we employ name calling and derision to help put across our viewpoint?

What should be the attitude of a believer in a literal Bible interpretation toward "brethren" who are diverging from such an interpretation in the areas mentioned in this paper? Obviously, there are differing interpretations of the Genesis creation account among those who believe in a literal interpretation. Although the writer holds to the interpretation of a literal six day creation, and with no great time interval between the first two verses, yet he is willing to respect those who hold solidly

to verbally inspired inerrant Word and nevertheless take another interpretation within the literal framework. The question arises over the attitude towards those within the orthodox camp who advocate a non-literal interpretation.

Many references are made in this paper to "science." In most places, these references are to that aspect of science which formulates theories about origins, about how the universe developed. There is no intention to denounce science in its over-all aspect. Science and the theories it has derived from scientific observation and methods have contributed more than we can say toward the betterment of mankind's health and welfare. One might quickly add that science has flourished most in societies built on faith in a literal, inspired Bible.

It has been well said that Genesis 1-11 is the seedplot for the whole Bible. The basis for every great Bible doctrine is found therein. Take away the literal interpretation of this great section of Scriptures and the great plan of salvation is lost. If there is no fall, there is no need for salvation through the precious blood of Christ. The source of the attacks on the literal interpretation of these chapters is not hard to find -- it all goes back to the master deceiver himself. Certainly our response to even good Bible loving scholars who would give support to the non-literal interpretation should be that of our Lord to Peter when he became Satan's tool, "Get thee behind me Satan."

TWO POPULAR THEORIES

The Three-Story Universe Theory

One of the products of higher criticism is the assertion that the early Biblical account set forth the common world view of the time that the universe is tri-partite. In an article printed in the Journal of the American Scientific Affiliation, an evangelical publication, Paul H. Seely sets forth this theory in a rather complete and emphatic manner:

The three-storied universe is a cosmology wherein the universe is conceived as consisting of three stories. The ceiling of Sheol, the bottom story, is the surface of the earth. The surface of the earth, in turn, is the floor of the top story, heaven.³

Msgr. Conway, a Roman Catholic scholar, puts it this way:

The author's . . . world was a large plate floating on a vast expanse of waters; it was covered by an inverted bowl, blue and beautiful, in which the sun,

moon, and stars were stuck; this bowl kept the waters above it from swamping the earth, but it had floodgates which could be opened to let the rain come down.

Then one writer compares this supposed Hebrew cosmology with that of the Babylonians. "The world of the Hebrews was a small affair of three stories . . . The Babylonians had a larger view of the world and a longer historical perspective."⁵

Let us consider this amazing assertion by Jordan that the world of the Hebrews was small and that the Babylonians had a larger cosmological view. One wonders what Bible and what Babylonian sources this conclusion is drawn from. The Lord took Abram out into the night and said to him, "Look now toward heaven, and tell the stars, if thou be able to number them . . ." (Genesis 15:5). And the Psalmist was so enthralled with the greatness and vastness of God's universe that he exclaimed in awe, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 13:1). His view of the universe was so great that it was a befitting tribute even for the omnipotent and omniscient God. Then one turns to a perusal of the Babylonian legends. The very anthropomorphic and whimsical portrayal of its gods effectively serves to limit the grandeur of any world picture it contains.

In claiming that the Scriptures portray a three story universe, much is made of the conception of the "firmament." The critics assert that the Biblical picture of the firmament is that of a solid inverted bowl. One writer comments about it thusly: "It goes back to the Vulgate firmamentum "something made solid" which is based in turn on the LXX rendering of Hebrew raqia "beaten out, stamped" (as of metal), suggesting a thin sheet stretched out to form the vault of the sky."⁶

Let us note the interpretation of Delitzsch who was no mean scholar of the Hebrew.

There followed upon a second fiat of the creator, the division of the chaotic mass of waters through the formation of the firmament which was placed as a wall of separation in the midst of the waters . . . ragi from raga to stretch, spread out, then beat or tread out, means expansum, the spreading out of the air, which surrounds the earth as an atmosphere. According to the optical appearance, it is described as a carpet spread out above the earth (Ps. civ. 2), a curtain (Isa. xl. 22), a transparent work of sapphire (Ex. xxiv. 10), or a molten looking-glass (Job xxxvii. 18); but there is nothing in their poetical similies to warrant the idea that the heavens were regarded as a solid mass.⁷

As Livingston puts it: "The emphasis in the Hebrew word raqia is not on the material itself but on the act of spreading out or the condition of being expanded. The word 'expanse' (A.S.V. margin) is more appropriate."⁸

Even Mr. Seely grudgingly admits that "this historical etymology of 'raqia' and 'raqa' does not absolutely prove that 'raqia' in Genesis 1 is solid . . ." Of course, he then adds, "but it does give initial presumption to the idea that 'raqia' is solid."⁹ Any fair rules of interpretation demand that a document be taken at its face value and that it not be charged with error unless it is proved that this is the case. There is no proof of guilt here. Unfortunately, too many approach the Bible with the assumption that it is guilty until proved innocent.

We note that the windows or floodgates of Genesis 7:11 are made out to be literal openings in the solid dome through which God sends forth the rain. There is absolutely no reason why this can not be taken as a figure of speech. The manner in which rain comes upon the earth is plainly and correctly set forth in Job 36:27 and 28. Dr. John Whitcomb points out that Genesis 7:11 does not refer to an ordinary rain but a once for-all supernatural act. "It is obvious that the opening of the 'windows of heaven' in order to allow 'the waters' which were above the firmament' to fall upon the earth, and the breaking up of 'all the fountains of the great deep' were supernatural acts of God."¹⁰

There surely is no need to demonstrate here that the universe actually does contain three "stories," since the location of heaven is spoken of as "up" and Hades as "down." No one has ever proven that this is not literally true, nor can they. If one is to leave the face of this earth bodily, he can only do so by going "up" or "down." We await the day that we will be caught "up" to meet our Lord in the air. This is not contradictory with an understanding of the expanse of the universe in all directions. And no one has delved beneath the crust of the earth far enough to eliminate it as a possible location of Hades. No one has ventured far enough in that direction to make a declaration similar to the one made by the Russian cosmonaut when he got one-hundred miles up into the atmosphere and said, "There is no God, for I didn't see Him."

The Dual Revelation Theory

This theory holds that God has provided a dual revelation of Himself in the Scriptures and in nature. There is no conflict between these two revelations as long as they are used only for enlightenment on subjects which are in their proper sphere. The Bible is acknowledged to be the authority on spiritual and moral matters. But, whenever the Bible speaks on matters of the natural world, one will not expect to

find accuracy in the Scriptures, for they will merely reflect the ancient world view. To get the truth concerning creation of the universe, the beginning of life, and other natural facts, one must turn to the appropriate science.

Here is a statement on the matter by Gerald Holton in the book Science Ponders Religion:

God has revealed himself in different ways to the scientist and to the theologian . . . The Scriptures are not rejected, but understood as guides to the moral life, set in the language and imagery of antiquity. It is perhaps a triumph both of liberal philosophy and of good common sense that in our time so many scientists have come to accept this position even without being aware that they have done so.¹¹

Some of the graver implications of this theory are made clear in this excerpt from the pen of an "evangelical" geologist, Dr. J. R. Van DeFliert:

Our ideas and conceptions concerning the Bible may indeed appear to be vulnerable to the results of scientific development. This state of affairs seems to be difficult to accept, particularly for many evangelical Christians. It cannot be denied, however, that there is "revelation" (be it of a different kind than that of the Bible) in the development of this created world, also in the results of human scientific and technical advances during the last centuries. It cannot be denied and should not be denied that, as a result of this development, our (scientific) world picture (Weltbild) has obtained huge dimensions, both in time and space and has become entirely different from that of the authors of the Bible. But, this is the world God has wanted us to live in, we and our children.¹²

It is not difficult to determine which "revelation" gains the supremacy in this Dual Revelation Theory. Science conquers all. Anything in the Bible that would seem to disagree with scientific theories is relegated to the limbo as being only a vestige of the world view of antiquity. Cowperthwaite has well put it when he says, "This would mean that God has revealed Himself to man in a book written in terms of discredited science and outmoded cultural patterns."¹³ Is this the sure foundation upon which we stand and proclaim the message, "Thus saith the Lord"?

A fine refutation of this theory is provided by Dr. John C. Whitcomb in a monograph entitled The Origin of the Solar System."¹⁴

THE PROBLEM AND ITS CAUSES

The Inexorable Demands of Present Day Science

The espousal of non-literal theories of creation can not all be laid at the doorstep of Science as her full responsibility. There have always been those theologians who are ready to negate the power of the Word in their own right. However, the pressures built up by the scientific theories of origins and evolution have been a major factor in the proliferation of these theories among Bible scholars of today.

James H. Jauncey wrote a book entitled Science Returns to God, and in it he makes this observation: "When I was in school, the general outlook of scientific people was frankly hostile to religion. . . . Now the situation is entirely different. The atheist or the hostile agnostic, even in scientific circles, is becoming a rare bird indeed."¹⁵ Yet when one reads the scientific journals of today, where is the mention of God and the recognition of His existence and influence in the affairs of science? It is almost non-existent. The one reason why there is less open hostility to religion on the part of Science is that for all practical purposes Science has carried the day. There is so little vital, literal, living Christian doctrine being proclaimed today that it is scarcely worth the effort of Science to oppose it. Scientific theories have prevailed.

Let there be no doubt. There has not been any rapprochement of Science to fundamental vital Christianity. Indeed, there are some scientists who are also Christians in its real sense. But their voice is seldom heard. The impression one gets today is that Science is waiting with great expectation for that great breakthrough -- the announcement that life has been synthesized in the test tube. Why this expectancy? Will there then not come the outcry that the problem of origins has been solved? "Now, we have proved there is no need for God even as originator or first cause. Now we can explain all the secrets of life and the universe -- and there is no God!"

Science has not waited for a breakthrough in synthesis of life to shove God out the door or to relegate Him to the back seat. Here is a typical statement, "The best that scientific thought can do with the scriptural account of the origin of life on this planet is to consider it an allegorical picture of an evolutionary process that originated in the darkness of geological time."¹⁶ Science demands that it be heard and

conformed to by religious circles. And it controls its own colleagues with a heavy hand. Marsh writes of his experiences while sharing in the scholastic life of three different universities.

I repeatedly observed the dissatisfaction in the minds of students over the existing "proof" for evolution. The thing which repeatedly won them over to acceptance of the theory was sheer weight of authority on the part of scientists through a not always highly refined method of browbeating

In more than one public institution of higher learning in this country the candidates for a higher degree in science must at least claim to hold to the evolution theory of origins¹⁷

One can not help joining him in his conclusion that "the lack of this truly scientific attitude among the scientific body in general is a deplorable situation"18

Science, judged by the voices that make themselves heard, is completely intolerant of any literal interpretation of the Scriptures or the God which is revealed therein. Wilder Smith records some of the statements of these more vociferous leaders.

Sir Julian Huxley, Dr. Harlow Shapley, Dr. George Gaylord Simpson, and their colleagues are unanimous in maintaining that the concept of God has been elbowed out of scientific reckoning. . . . Huxley (London) maintains for example that "Gods are peripheral phenomena produced by Evolution." (The Observer, July 17, 1960, p. 17). . . . Science (April 1, 1960) reported that in a lecture before the American Association for the Advancement of Science on "The World into Which Darwin Led Us," Simpson (Harvard) stated that the modern development in the biological sciences had made the religious superstitions (Christianity was obviously meant) so rampant in North America intellectually untenable. Everything we see had come about spontaneously, produced by the laws of the universe we know about. Shapley (Harvard) is equally dogmatic on these matters. "There is no need for explaining the origins of life in terms of miraculous or the supernatural. Life occurs automatically wherever the conditions are right. It will not only emerge but persist and evolve." (Science News Letter, July 3, 1965, p. 10). . . .¹⁹

Inexorably, the voice of Science demands that religion conform to its theories and make Science the infallible guide rather than the Bible. Here is how one man sums up the case:

The great body of theologians who have so long resisted the conclusions of the men of science have claimed . . . "The Bible is true." And they are right -- though in a sense nobler than they have dreamed . . . each of the great sacred books of the world is precious, and all, in the highest sense, are true. Not one of them, indeed, conforms to the measure of what mankind has now reached in historical and scientific truth. . . .²⁰

The Capitulation of Theologians and Christian Scientists

With the great strides of learning in this past century, Science has been able to completely reverse the situation in its relationship with the Christian religion. In the Middle Ages scientists had to conform to whatever the Bible scholars of the day felt that the Scriptures taught about Science. Today, it seems as though Christian theologians must conform to whatever the scientists of today feel that Science teaches about the Bible.

Many of the liberal element in the Christian camp, currying favor and standing from Science, take the vanguard in condemning other Christian scholars who still choose to take a literal view of creation. Not wanting to be considered "unlearned," "unscientific," "non-intellectual," they turn to the literal, Bible-believing scholar, heaping him with scorn for not keeping pace with Science. Professor Van DeFliert, a geologist and paleontologist, and a member of a Christian Reformed Church in the Netherlands, has this to say:

For the fundamentalist, therefore, the reliability of the Bible as the Word of God is related to scientific reliability. For him this is particularly true with respect to the first eleven chapters of Genesis . . . But these "scientific" battles for an infallible Word of God have been lost right from the start. In constant retreat, the theologians have had to surrender every position they had once taken in this struggle. That's what the history of warfare between science and theology should have made conclusively clear.²¹

Of course this attitude among liberals is nothing new. The alarming thing is that there has developed a recent trend among supposedly

evangelical Bible scholars to adopt non-literal interpretations of the first chapters of Genesis. With the growing feeling in evangelical circles that the inexorable demands of science must be accommodated, every attempt has been made to find a literal interpretation of the creation which would be rated "scientific" by the intellectual circles. But every attempt has failed. Neither the Gap Theory nor the Day Age Theory could afford the necessary concessions required to satisfy science. Every concession has been followed by a demand for two more. Having chosen the course of accommodation to science, they have found science to be a hard taskmaster. Having ventured into a courtship with the scientism of today, they found that it brought them into the outer edges of a whirlpool that has drawn them steadily toward the vortex of complete capitulation.

Here is one case in point. Some, such as William F. Albright, felt that by pushing the date for the creation of men back 150,000 to 200,000 years they would satisfy the scholar's demands. And they professed that this could be done by enlarging the "gaps" in the genealogies of Genesis.²² Now, they find that science has pushed back the date of man's existence more than a million years! Zwemer has quoted this significant statement by Leaky, the noted paleontologist, from his book, Adam's Ancestors:

Perhaps some readers of this book, when they realize that prehistory has now traced back man of our own type to the beginning of Pleistocene, and has shown that he was contemporary with various other more primitive types of man and not evolved from them, will begin to think that there is evidence which is contrary to the theory of evolution. It has been suggested to me that . . . this may be taken to indicate that this type of man has his origin in a special creative act, and is not the result of any normalevolutionaryprocess. This is certainly not the interpretation which I would put upon the available evidence. I should say rather that we have learned that evolution has been very much slower than we have sometimes been led to believe. . . There can be no doubt now that man has been in existence upon the earth much longer than the million years assigned to the Pleistocene period.²³

Those Biblical scholars who went out on a limb to say that 100,000 years could be accommodated in a literal interpretation of Genesis now find the limb neatly sawed off behind them. Whitcomb points out that having gone this far, Buswell is now willing to accommodate the genealogies of Genesis 5 and 11 to allow a date of 1,750,000 years for the

antiquity of man. We can only agree with Whitcomb's conclusion: "Such men may see no problem in allowing 100,000 years between each of the twenty patriarchs of Genesis 5 and 11, but for most Bible-believing Christians this is an utter absurdity."²⁴ Going back to the quotation from Leaky, notice the familiar ploy so often used to defend evolution -- just push events a few million years back in time. That will silence all objections. And time after time, well-intentioned Bible scholars have found how unstable and shifting the ground becomes when they embark on a course of accommodation to scientific theories.

Now the ultimate in accommodation is being reached by some who at least started out as orthodox men. They have reached the point of abandoning any attempt at a literal interpretation of Genesis creation "out of respect" for the findings of science. Dr. Carnell had these words to say:

When orthodoxy takes inventory of its knowledge, it admits that it does not know how God formed man from the dust of the ground. The Genesis account implies an act of immediate creation, but the same account implies that God made the world in six literal days; and since orthodoxy has given up the literal-day theory out of respect for geology, it would certainly forfeit no principle if it gave up the immediate creation theory out of respect for paleontology.²⁵

What a revealing statement this is about the path of accommodation to science. Out of respect for paleontology, Carnell is willing to give up what he admits is the literal interpretation of the creation of man -- an immediate creation from the dust of the ground. And he has already given up the literal-day theory out of respect for geology. The obvious question to ask of the Carnells of our day is which literal Bible teaching will they give up next? There is a great deal of respect for Science here. But how much respect for God's Word? Certainly this goes down in direct proportion to the elevation of Science at the expense of the literality of the Bible. We join with Williams in this pointed question to men such as Carnell: "One cannot help wondering what the final outcome of such a surrender may be . . . Will such men, or their children, find it necessary to surrender the doctrine of the virgin birth and the bodily resurrection of Christ out of respect for biology and physics?"²⁶

Dr. Robert D. Culver, in what is overall a very restrained and sympathetic evaluation of Bernard Ramm's book, The Christian View of Science and Scripture, nevertheless makes this point about his chosen path of accommodation:

He (Ramm) aims to believe in an inerrant book and also to accept the results of contemporary scientific inquiry. Where there is apparent disagreement he feels that either the results of science are faulty as yet, or else the interpretations of Scripture are wrong. Now, whether he realizes it or not, Ramm has made most of the adjustments from the side of reinterpreting Scripture²⁷

Another tragic statement showing how far the path of accommodation leads toward capitulation was made by a consulting editor of the Journal of the American Scientific Affiliation in considering what choice he would make in case of conflict between Bible exegesis and scientific conclusions: "In that situation, I personally would temporarily accept the scientific conclusion rather than the exegetical one so long as doing so does not sacrifice the few basic spiritual concepts taught by the whole Bible."²⁸ How illuminating this statement is! Once very far along the road of accommodation, all one has left are "a few basic spiritual concepts taught by the whole Bible."

Perhaps the saddest example of the downward path of accommodation is found in the record of the spiritual disintegration of the American Scientific Affiliation. This organization was founded in the 1940's with the express purpose of investigating and refuting the theory of evolution and other anti-biblical theories of science. Christian scientists were to enter in to studies in the various branches of science and to develop biblically sound alternatives to these false theories. Dr. Barnes stated the objective in this manner: "In actually combatting erroneous theories we will strive to construct a more perfect hypothesis which is consistent with the Scriptures . . . and which places a permissible and logical interpretation on experimental observation."²⁹

One writer gives the following summary of what happened to many of the young scientists of this group:

Over twenty years ago a group of zoology majors at a Christian college agreed in all seriousness that as a part of his life's work each would take a certain phase of evolution, explore it carefully, and derive therefrom inherent data to refute the evolutionary concept As each made an honest and objective consideration of the data, he was struck with the validity and undeniability of datum after datum. As he strove to incorporate each of these facts into his Biblico-scientific frame of reference. . . he began to question first the feasibility and then the desirability of an effort to refute the total evolutionary concept³⁰

This conclusion has not been unanimous among the Affiliation members however. In 1963, Philip B. Marquart wrote a letter to the editor in this vein,

Dr. John Howitt of Canada also wrote his timely disapproval of the present evolutionary trend among us. He and I have agreed on this issue since 1946. Although the trend is toward theistic evolution, there are a few members . . . who oppose it . . . We remember the days when A.S.A. first organized. We were all against evolution then. Satan has thus worked fast to bring us to such a compromise³¹

As one reads the succeeding issues of the Journal of the A.S.A., it is easy to discern the shift in tone and attitude of this organization. In its latest issues, articles which deny any literal interpretation of Genesis creation are in the preponderance, e.g., the aforementioned article by Paul Seely, "The Three Storied Universe." When some readers wrote to the Journal in protest, the revised editorial policy was given as a reply. We quote: "It is not the function of the Journal to propagate a crusade for any particular interpretation of many questions in which science and Christian faith are mutually involved."³²

How much more evidence is needed to show the dangers of accommodation to today's scientific thought. Accommodation is a one way street leading to capitulation. May evangelical scholars think long and hard before embarking on its path.

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BOOK REVIEWS

TONGUES OF MEN AND ANGELS. By William J. Samarin. Macmillan Co., New York, 1972. 277 pp., \$7.95, cloth.

Here is a book written by a former Brethren missionary on the linguistic, sociological, and psychological aspects of glossolalia. Dr. Samarin is now Professor of Anthropology and Linguistics at the University of Toronto and is well qualified to write in these fields. His is undoubtedly the most thorough study, and the most accurate description, from the linguistic aspect, of tongues to this date. This is not a Biblical study, nor a study of Pentecostalism, but a study of glossolalia.

Samarin demonstrates clearly that tongues are not a miraculous phenomenon. "No special power needs to take over a person's vocal organs; all of us are equipped with everything we need to produce glossolalia" (p. 211). There are no word meanings and no semantic system, he asserts (p. 211), though the sounds are not entirely random (p. 127). There is apparently some selection of sounds, or of the type of sounds, on a phonological rather than lexical basis. This selection may be influenced by the nature of the audience or by the varying purposes of the speech, such as whether the speaker considers himself to be praying or delivering a message.

Samarin writes as a scientist and evinces a scholarly reserve in several points. He is very cautious in identifying non-Christian utterances as glossolalia. He believes that glossolalia is "rarely found in societies that have had no contact with Christianity" (p. 222), yet he does point to instances of tongues among non-Christians. He correctly observes that "contrary to common belief, it has never been scientifically demonstrated that zenoglossia (tongues speaking in foreign language) occurs among Pentecostals: people just do not talk languages they are unfamiliar with" (p. 227). He admits that "some alleged cases of zenoglossia might be explained by cryptomnesia," or "hidden memory" (p. 115).

Probably Samarin's major emphasis is that "glossolalia is not simply a product of dissociative states, like trance" (p. 226). It is "not aberrant behavior, only anomalous" (p. 228). It is "normal, not supernatural as the Pentecostal believes," and "normal, not abnormal

as the man-in-the-street believes" (p. 229).

The reviewer would raise several questions regarding very minor aspects of this work. First, he would question the aptness of the title. It is not likely that Paul was labeling glossolalia when he said, "Though I speak with the tongues of men and angels." He was saying, in effect, "Even if I should so speak (even in angel-language, which I do not), even if I should give my body to be burned (which I have not), even if I should know all mysteries" All these are merely hypothetical. Even if he should do these things, he said, they would be meaningless without love.

Secondly, it is doubtful that Paul, in I Corinthians 14:14-15, is saying that he would employ both glossolalia and natural language in his worship (p. 181). More likely, he is saying that in his use of natural language (his use of the mind) he would also employ the spirit, that is, his emotions.

Thirdly, Samarin, citing I Corinthians 12:10 and 14:2, grants that the Pentecostal distinction between tongues as a sign and as a gift "appears necessary for the interpretation of the relevant Biblical texts" (p. 151). But the statement, "no man understands" (I Cor. 14:2) does not contradict the fact that God sometimes gave the gift of interpretation (I Cor. 12:10), and does not make it necessary to distinguish tongues as a sign from tongues as a gift. Even the interpreter never "understood" lexically. He was not a translator but an explainer. (Besides, it is the reviewer's understanding that charismatists usually view all the statements about tongues in I Corinthians as references to the gift; whereas the sign is supposedly described in Acts.)

A more important question concerns Samarin's "sympathetic" (p. xiv) conclusion. Though there is nothing supernatural about it, "we should recognize the legitimacy and value of glossolalia," he says. These values are primarily that it symbolizes "the mystery of religion," and "marks the discontinuity between the sacred and the profane" (pp. 232-33). To the reviewer, this is similar to saying that we should approve of false views of the eucharist (transubstantiation, for example) because they symbolize the mystery of religion, and of snake-handling because to its practitioners it marks the discontinuity between the sacred and the profane. We may be sympathetic towards tongues speakers without approving their misinterpretations and misuse of this experience, just as we may be sympathetic towards Roman Catholics without approving their false views of the eucharist. We agree with Samarin's obvious feeling that God can and has done a genuine work in some tongues speakers, but we believe this to be in spite of their misunderstandings about tongues. But the false doctrines of a cultist, for example, cannot be commended, even though he may be changed by his convictions and conduct himself admirably.

Dr. Samarin's first-hand contact with glossolalia, and the responses to his survey questions, provide numerous first-person quotations. Especially those who believe that tongues are always miraculous, or always real languages, or always demonic, should read this book. Where one is unwilling to evaluate fairly other views and fresh interpretations, learning is impossible. In fact, any pastor, or Bible student (or anyone interested in tongues), who desires to acquaint himself fully with contemporary glossolalia, owes it to himself to read this book.

Charles R. Smith

Grace Theological Seminary

HEROD ANTIPAS. By Harold W. Hoehner. The University Press, Cambridge, 1972. 437 pp. \$22.00.

This highly scholarly work by a member of the faculty at Dallas Theological Seminary was originally the author's doctoral dissertation at the University of Cambridge. It is the most thorough study available of Herod Antipas, the governmental head of Galilee and Perea during the days of Jesus' ministry, the one to whom our Lord referred as "that fox." As an indication of the breadth of the research, the bibliography alone covers 46 pages.

The volume consists of three sections: Part 1: Antipas' Background; Part 2: Antipas' Realm; Part 3: Antipas' Reign. In addition, eleven appendices discuss such matters as the wills of Herod, the population, possible sources of the story of John's death, commencement of John's Ministry, the Herodians, and the meaning of "fox." Primary sources have been thoroughly examined, and variations between Josephus and the Gospels are evaluated in much detail. Little-known facts are unearthed, such as the probability of Herod the Great's title being used in the sense of "eldest" in comparison to his sons, rather than meaning "illustrious" (page 6), and that Joanna or Manaen may have been the source for the account of the beheading of John the Baptist (pages 120-121).

This book is not for the casual reader, but any student pursuing serious study of New Testament backgrounds will find this volume a treasure house of material. It will be a standard reference work for many years.

Homer A. Kent, Jr.

Grace Theological Seminary

EPHESIANS. By Homer A. Kent, Jr. Moody Press, Chicago, 1971. 128 pp. \$.95.

This book is an interesting and informative contribution to the works on Ephesians. It is a verse by verse commentary with attention on the meaning of the text. Difficult problems are tackled and reasonable solutions rendered. The author is not one to avoid problems even if only suggested answers can be given.

Dr. Kent divides his work into twelve sections from the two basic parts of the doctrines and duties of the church. In keeping with the purpose of the Everyman's Bible Commentary series, he employs no Greek words. However, his translation and the true meaning of the Greek text are very evident. Footnotes and quotes are few. His exposition is commended for clarity and conciseness.

There is no easy explanation of chapter one in Ephesians, but Dr. Kent sheds helpful light on the material. A sermon could be preached from the author's outline on "captivity captive" (pp. 69, 70 on Eph. 4:8). The portion on the Church, marriage and authority (pp. 99-106) is excellent.

This book could well be the most profitable purchase the reader makes this year. Dr. Kent, Jr., is dean and professor of New Testament and Greek at Grace Theological Seminary.

James H. Gabhart

First Baptist Church
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FOR A WORLD LIKE OURS. STUDIES IN I CORINTHIANS. by James L. Boyer. Baker Book House, Grand Rapids, 1971. 153 pp. \$3.95, cloth \$2.95, paper.

This recent study in I Corinthians from the pen of the professor of Greek and New Testament at Grace Theological Seminary, presents a readable and thought-provoking interpretation of this letter. The book is well-outlined, the outline being based on the suggestions found in the letter itself. The interpretation is clear and concise, well suited for use by laymen in Sunday School or Bible study groups. The volume is not a substitute for the Biblical text, but intended as a tool in the study of the text.

The brief but rich introduction provided the needed historical background for the proper interpretation of the letter. Three maps, a chronological chart of Paul's ministry, as well as seven pictures relating to the site of ancient Corinth, add to the value of the volume. Technical matters or references to the Greek are relegated to footnotes. Each chapter concludes with "Questions for Discussion" intended to stimulate

further serious study. The study of the epistle itself is presented in thirteen sections.

Dr. Boyer holds that the "veil" of chapter 11, whose "closest modern counterpart would be the general term, 'hat'" (p. 101), relates to the public worship services and that there Christian women today should wear it as the sign of the woman's subordination to the headship of the man (pp. 102f). He holds that the Biblical gift of tongues ceased with the completion of the New Testament canon (pp. 125-126), and feels that "the vast majority of modern tongues is a work of the flesh, a highly emotional, psychologically-induced frenzy in childish, immature Christians" (p. 136). Dr. Boyer's views are clearly and well presented even though the reader may not always agree with his views.

This would be a worthy addition to any pastor's, family, or church library.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

PAUL'S LETTER TO THE CORINTHIANS 55 A.D. By Sanford G. Shetler.
Christian Light Publications, Harrisonburg, Va., 1971. 162 pp. \$4.95,
cloth, \$2.95, paper.

This is a stimulating devotional interpretation of I Corinthians by a conservative scholar who accepts the contents of this letter as binding revelation for our times. The commentary is based on the King James version, but the author is conversant with other versions and occasionally makes reference to the meaning of the original Greek. The volume offers a running commentary on the text of the epistle, generally consisting of an interpretative paraphrase of the text. The Biblical text is always identified by verse numbers in the margin, with cross references placed in parentheses. Several summaries, such as "Guiding Principles of Christian Conduct" (pp. 62 - 63) and "Universals of I Corinthians" (pp. 75-76), add to the value of the volume. An appendix on "Tongues" (pp. 147-153) contains some valuable observations, but does not specifically identify the nature of the Corinthian tongues. An unusual feature is the topical index of subjects touched upon.

On controversial points the different views are generally listed but the author often does not indicate his own position. On chapter 15 the author does not commit himself to any specific eschatological view but does hold that the "Kingdom" has political dimensions that "at a given point in history, Christ will intervene and all things will be put under His feet and be 'subdued'" (p. 132). Concerning "baptism for the

dead" (15:29) Shetler rightly insists that the meaning cannot be that members were baptized for the salvation of unsaved people who have died, and then lists three possible meanings without indicating a preference. He devotes 24 pages to 11:1-16. After citing five basic views concerning the paragraph, the author makes a strong case for accepting it as a universal teaching which is binding upon believers today. He holds that the wearing of "the little prayer caps" by sisters is a "noble attempt to express an historical biblical tradition" (p. 96) but is not a full compliance with the teaching. He appropriately warns against "a spirit of pride or arrogance" (p. 95) on the part of those sisters wearing the prayer cap toward those whose personal judgment does not lead them to adopt its use.

A few points of correction may be noted. On page 86 the passing reference to Samson twice misspells the name. On page 79 it is incorrectly implied that Corinth is located in Asia Minor. The comment on page 12 concerning the perfect participle in 1:23 as "denoting a continuing process which must be constantly reenacted in the life of the believer" does not give the true force of the original.

This is an easily read volume that will prove helpful in the study of I Corinthians.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

A TURNED-ON CHURCH IN AN UPTIGHT WORLD.

By C. Peter Wagner.

Zondervan Publishing House, Grand Rapids, 1971. 124 pp.\$1.45, paper.

This volume literally catapults the Corinthian church and Paul's teaching in I Corinthians into the contemporary American culture. As suggested by the title, the author, for many years a missionary in Bolivia, is fully abreast of developments here in America.

Wagner does not offer a verse-by-verse commentary but rather a section-by-section exposition of the major problems dealt with in I Corinthians. The first two chapters effectively sketch the historical background of the Corinthians and the origin of the Corinthian church. Nine chapters deal with the major problems dealt with by Paul in this epistle. For pedagogical purposes each problem is dealt with under a threefold formula: difficulty, doctrine, decision. The author makes clear that the difficulties are very modern, the doctrine is unchanging, but in several instances the decision recommended to the Corinthian church "was conditioned by certain historical or cultural factors which are not exactly the same today" (p. 35). The final chapter summarizes the

basic teachings of the epistle.

Wagner stresses that the general message of "First Corinthians is that carnality in the church must be conquered" (p. 122). Each chapter concludes with some "Study Questions" which make the volume well adapted as a guide for the group study of I Corinthians. It would be a worthy addition to any church library.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

THE PASTORAL EPISTLES: A STUDY GUIDE. By E.M. Blaiklock.
Zondervan Publishing House, Grand Rapids, 1972. 127 pp. \$1.50, paper.

In succinct fashion, the famed Australian classicist and Biblical scholar provides us with another in a long list of writings on the New Testament and its world. After a brief introduction to the critical questions involved (in which, as elsewhere in the work, he dismisses the objections to Pauline authorship rather peremptorily), he offers a digest of the thought of the various units and a verse-by-verse commentary.

The fact that the guide is designed for popular use explains why there is minimal discussion of some significant issues (e.g., the possible presence of an incipient Gnosticism at Ephesus and Crete) and also why there are only brief, but tantalizing, looks at cultural backgrounds (though Blaiklock affirms that "the background of what we read and study has supreme importance" p. 9). For similar reasons, there are frequent suggestions that the acquisition of a little Greek is beneficial and not particularly onerous (e.g., p. 102). There is constant concern with the ways in which the message of the letters relates to the 1970's, along with a listing of "questions for discussion" at the end of the chapter summaries.

Taken within the limits which Blaiklock intends for it, the book provides a good basis for lay discussions, though it is somewhat strange that structural analyses of the letters are missing. Reference is frequently made to commentaries, dictionaries, and other essential tools for the more serious student. A recurring emphasis of the work, indeed of the Pastorals themselves, is that of the interlocking relationship between doctrine and conduct, a most apposite concern in the face of the current disdain for "theology" in popular circles.

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THE EARTHBORN PROBLEMS

CONFRONTING THE SERVANT OF GOD

HERMAN A. HOYT
President, Grace Theological Seminary

"For a great door, and effectual is opened unto me, and there are many adversaries" (I Corinthians 16:9)

This discussion will center in the earthborn problems of the servant of God. As a proper approach to the subject, several things need to be said at the outset: first, something about definition; second, something about description; and third, something about diagnosis.

The definition of a problem may be stated as follows: It is a difficult situation involving uncertainty of solution. In the strictest sense of a definition, this cannot be true for the child of God. For the resources of God are sufficient for every difficulty and there are no uncertainties. But in the more relative sense of the definition, a sphere in which most of us move because we fail to appropriate fully the resources of God and to apprehend clearly the truth of God, it is painfully true. There are difficulties and the solution seems uncertain.

In attempting a description of problems, several characteristics deserve attention. Problems are earthborn and reside essentially in people. This explains why men have sought isolation from society as a solution to their problems. Usually they discovered that the seat of their problems centered in a person from whom they could not retreat. Problems are inevitable in a world of sinning people. It was sin that introduced difficulty and uncertainty into the stream of human relations. It is therefore to be expected that problems will be the course of human experience until the factor of sin is removed from the scene by the grace of God.

It is therefore an inescapable conclusion that problems will constitute the obstacles through which the servant of God must make progress. The servant of God must associate with people where the problems center. These people possess the sinful nature which produces the problems. There is no such thing as turning back in the path appointed of God. So, to make progress, the servant of God must confront the problem and find a solution. It is therefore a comforting fact of history

to the servant of God that problems are not insuperable. With renewed assurance the servant of God can move forward, knowing that "our sufficiency is from God" (2 Cor. 3:5) and that we can do all things through Christ who strengthens us (Phil. 4:13).

Precise diagnosis of the problems is the most important factor, perhaps, in finding the solution. It is like isolating the cause of a disease. It is not enough to recognize the symptoms and pore over them. The symptoms are the effects produced by the problem. They distress and irritate and aggravate and destroy. But all the effort expended to mollify and alleviate and arrest the symptoms is largely wasted because the real cause remains and the relief is only temporary. To penetrate to the cause and have the courage to face the problem in all of its grisly reality is probably the most soul-searching and the most soul-revealing experience any servant of God will ever have.

This discussion will not constitute a diagnosis. It will be nothing more than a listing of the areas where problems can and do occur. It will then be up to each man himself to examine his situation, and in all honesty with himself and God, be prepared to put his finger on the problem or problems in his area and deal with them.

I will now bring to your attention seven areas where problems do arise, and can and may arise in the course of your experience.

I. PROBLEMS OF THE SERVANT OF GOD THAT CENTER IN HIMSELF

The Apostle Paul, writing to his dearly beloved son in the faith, issued an admonition that deserves primary attention. "Take heed unto thyself" (I Tim. 4:16). I am convinced, after many years of experience, both for myself as well as others, that we either failed to recognize this verse, or else we moved swiftly to the remainder and laid the emphasis on doctrine. And as a result, at that point where problems occur, and where they are most likely to affect our ministry, and over which we are the most likely to be able to apply solution, we failed, and the tragic consequences are degrees of faltering, fruitlessness, uncertainty, and absence of joy. I will discuss this under three heads: personality, performance, progress.

Personality is that collection of characteristics that qualify us for ordination to the ministry. These are spiritual, moral, mental. It is recognized by all of us that there is no absolute degree in which these are possessed. But, they are present in such degree that they are recognized by examining elders and electing congregations to be at least in minimum sufficient for induction into the ministry. Does this describe

a garden of virtues within which there shall be no cultivation and the emerging of new flowers and the giving of greater fragrance? So far as I am able to observe, not one of the qualities is necessarily static and is therefore incapable of further development.

Performance is a good word in this modern industrial society. It is likewise good for the minister. His method for commanding respect is that of being an example of the believers in spiritual conduct (I Tim. 4:12). To get recognition as a faithful shepherd is to be absolutely dedicated to his task, to give himself wholly to the things of the ministry (I Tim. 4:13-15). This ministry must take first place. He must give himself to reading, exhortation, doctrine, ministry (I Tim. 4:13,15). Though he must have a schedule, and follow it as nearly as possible, he is bound to find that it will be interrupted over and over again. Why? Because the pressures of his task do not follow a schedule. And they must take precedence.

Progress ought to be evident in his experience. That is the point of Paul's words to Timothy, "that thy profiting may appear to all" (I Tim. 4:15). The word profiting refers to progress made through difficulty. Every hindering circumstance confronting any man will be the experience of the minister. There is no use to cite these as excuses for failure to move ahead. He must rise above the obstacles and find a way to move ahead. Every week ought to find him preaching better sermons, teaching better classes, giving better counsel, developing spiritually, reaching the lost with greater effectiveness. This should be manifest to his people, not only those on the inside of the church but also those among whom he moves on the outside. It is this progress that builds confidence in people and creates the determination to retain and support this man in his leadership.

Therefore, take heed to thyself. This is the primary and basic problem confronting every pastor and servant of God.

II. PROBLEMS OF THE SERVANT OF GOD THAT CENTER IN HIS FAMILY

When outlining the qualifications for the ministry, the Apostle Paul made clear reference to the family. The man himself is to be "the husband of one wife" (I Tim. 3:2), and he is to be "one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:4-5). Human nature being what it is, the response of men follows the same principle in all ages. The words of the Apostle Paul now have the seal of the Spirit of God upon

them, so the problem of the family is therefore quite real. For anyone who seeks to serve God and in any sense to exercise oversight, his second major concern must be his family.

The head of the family is very possibly primarily responsible for the situation that develops in the family. At least that is the very clear implication from this passage of Scripture. He is probably mainly responsible for the kind of woman he has for a wife. He was certainly aware of the qualities of the woman that aroused his affection. He then deliberately chose her for a companion. From that moment on he had it in his power to mould her by his devotion to her. Love has its own way of weaving its spell over the object of its affection. Thus Solomon spoke of the way of a man with a maid, and admitted it was too wonderful for him. The phrase "the husband of one wife" quite literally means a one-woman man. This means that a man gives his devotion to one woman. That kind of man will beget the same in his wife. And where love is the prevailing atmosphere, the element of authority is not difficult to maintain.

The wife in the family then takes her place as an object of emulation in the Christian society. Certainly she will seek to do her husband good, to advance the ministry in which he is engaged, to cooperate so that in this little kingdom they are building there will be harmony, prosperity, good will and praise to God. The finances will constitute a large part of her responsibility. Their income will be limited. But she will have taken it as from the Lord and be subject to it. This will limit the dwelling, the furniture, the clothing, the food. It may be necessary under most conditions to exercise frugality in everything. But such sacrifice will be with joy as to the Lord. And the atmosphere created by the wife will be radiated to the children. Where she shows subjection to the husband, she will inspire this among women in the congregation.

The children play a major role in the success of the servant of God. A well-regulated family is a recommendation. Children need to know their place, that is, to be in subjection. But this cannot be realized by mere compulsion. To rule well means more than the mere exercise of force. In such a case the home could turn out to be a concentration camp. It means to be able to stand before. This suggests first of all the ability to set a good example of all that is presented as the ideal for life. Tempered with real affection for the children, authority will be accepted willingly, and in cases where the situation is far more tense, will even in those cases be tolerated. It was the absence of this in Eli, the priest of Israel, that brought the condemnation of the Lord. Eli's children were wicked. They sensed a lack of devotion to their father to the sacrifices of God (I Sam. 2:12-17). They encouraged this among the people as well as leading the people in gross immorality

(2:22-25), and in addition to their vile conduct, Eli made no real effort to restrain them (3:11-14).

In the privacy and inner sanctum of the home this confronts the servant of God. It is here that he lays the ground work for the larger ministry beyond.

III. THE PROBLEMS OF THE SERVANT OF GOD THAT CENTER IN THE PARISH

Addressing the Ephesian elders the Apostle Paul said, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). This charge is replete with problems. But they can be summarized under three heads: identification, administration, and compensation.

The problem of identification stands at the head of the list, and in some sense incorporates all the rest. That is, therein lies the solution to all the other problems. "If a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1). Contrary to the English translation, this does not refer to an office or position. It refers to an opportunity for service. This is clear when one considers the description of the task with which the sentence ends, namely, a good work. The word bishop refers to function and means overseer in the sense of one who visits another to communicate good. This calls for identification with the flock of God, so that what they experience he experiences. What they feel he feels. It is this intimate understanding and recognition of need that leads the overseer to feed the flock of God willingly, not as though compelled, not for the sake of money, but because here is an opportunity to communicate benefit, not as exercising lordship over, but as types to the flock. Just as Christ, the Chief Shepherd, identified himself so completely with the flock that he gave His life in their behalf, so should the elder (I Pet. 5:1-4; Matt. 20:28).

The problem of administration grows out of identification with the congregation. It requires the exercise of wisdom more than the demonstration of authority. The focal point is always what is best. The provision for this task is the message of the Word of God. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3:16). That does not mean that this message is to be used as the whiplash in the moment of trial. The foundation must be laid ahead of time. But always in method the minister should preach the word, be instant in season and out of season; reprove, rebuke, exhort, with all longsuffering and doctrine (2 Tim. 4:2). The word

longsuffering is especially pertinent in approaching the problems of the parish. It means that the leader holds back his wrath in order that he might accomplish a beneficial end. The Lord is constantly doing that with us. It is therefore in order for us to exercise the same for them.

Few there are in the ministry who are not confronted with the problem of compensation. It is true that "the elders that rule well (should) be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward" (I Tim. 5:17-18). Some pastors wonder whether their congregation ever knew that passage was in the Bible, or if knowing, care less. In discussing the use of Christian liberty the apostle argues convincingly in the first half of I Corinthians, chapter nine, that a pastor has the right to expect pay. But in the last half of that chapter he points out how that right ought to be exercised if it is to be effective. At this point it would be well for the pastor to take a hard look at the proper way to bring this responsibility of the congregation to their attention. A mere barrage of denunciation could well fail, where an overmeasure of benediction would succeed.

IV. PROBLEMS OF THE SERVANT OF GOD THAT CENTER IN CHURCHES

A survey of the New Testament will reveal the progress in establishing churches. At the outset there was one local congregation that centered in Jerusalem (Acts 2:47). But this could not last, if the great commission was to be carried out. In the good providence of God it took a persecution to scatter believers and begin the spread of churches (Acts 8:1). It was not long until there was a church among the Gentiles at Antioch (Acts 11:19-30). From there the church spread to Cyprus, Asia Minor, Macedonia, and Greece (Acts 13:1; 14:23, 28; 15:1-6, 22, 41). In the 1900 years since, churches have been established in almost every part of the world. There are two great segments of the professing church: Catholicism and Protestantism, with proliferating splits in both segments, to say nothing about the cults that are clamoring for equal status, and the great pagan religions that are emerging in our own society. These in part or all will confront the pastor with problems.

The doctrinal will be the first consideration of those who move in conservative circles. And the problem will focus on what attitude and methods should be employed toward those churches that do not subscribe to the doctrinal tenets of the pastor. The problem will range in religious bodies from those that are positively pagan to those that constitute a conservative variation. It will not be difficult to make pronouncement on paganism. The problem will be slightly more difficult

in dealing with Catholicism. The cults will accentuate the problem. Liberalism will complicate matters much more because it employs the same terminology even though with different meaning. Denominational differences produce one of the most touchy problems. And the variation from congregation to congregation, even in the denomination, is the stickiest issue of all.

The ethical will confront the pastor as his most worrisome problem. Even if it were true that all doctrine were the same, it still would not be true that practice would be the same. Starting with the same premise of doctrine, it is amazing how the application varies. In one case there may be the strictest of separation, whereas in another separation may be practiced in the loosest fashion. All this must be traced to the measure of understanding and submission to the Word of God. The degree may be high among some, but low in others, and in some totally absent. This constitutes the problem of the pastor in his wider associations, in the local community, and even in his own local church. Nor can the problem be ignored. He must find some solution: a solution that will satisfy the Word of God, his own local church, and his own conscience.

The personal also constitutes a problem for every pastor. Being what he is, and having developed over a certain pattern, he is bound to have his own feelings on matters. Unconsciously imbedded in his nature will be a desire to conscript a following for his own church, perhaps even for himself. This will lead him to develop certain attitudes and responses to any church, pastor, or form that varies from his own. This is not new. The Apostle John complained to the Lord Jesus that a certain one was casting out demons in his name, but he didn't belong to the apostolic company (Mark 9:38-40). The disciples of John the Baptist were concerned that when Jesus started His public ministry it seemed that all men were going to Jesus and no longer following with John (John 3:25-30). Within a local area or congregation there could be good reason for concern on the part of the pastor in the face of such trends. But he will need to be careful that these reasons are not borne of personal obsession.

V. THE PROBLEMS OF THE SERVANT OF GOD THAT CENTER IN THE LOCAL COMMUNITY

The pastor is called to community. He must live and work among people. That is his field. He may be assigned by the Lord to a rural community. He may find himself in a small town or a moderately-sized city. Or he may perchance be located in a large city. Each place will possess certain excellencies that attract him, and certain faults that repel him. The principal virtue of each centers specifically in the

fact that there are people with whom to work. One field may appear to be easy, while another appears to be difficult. But in either case, it can be safely concluded that people are sinners and need the grace of God. The greater the degree of imperfection the more that pastor is needed. It is therefore utterly inconsistent with the call and placement of the Lord to quarrel with the circumstances. What he needs to do is confront the problems and devise some method of solving them. But he must remember that communication of good requires interaction.

The cultural pattern of the community can well constitute a major problem for the pastor. When Paul went to Ephesus he was confronted with patterns of culture that were on the lowest level of ethics, and entirely inimical to the message he was preaching. If you should come to Indiana you would find a hysteria that stands squarely in the way of many programs you would like to promote. It will be the business of the pastor to maneuver around and through these obstacles to make progress in the work of the Lord.

Governmental structure in communities will pose difficulties that are sometimes almost insurmountable. With liberalism insinuating itself into government, this sometimes results in discrimination of one kind or another. It may be as to messages that go out over the air. It may be with respect to a location for a church building. As government and false religion get more closely linked together, it may issue in restriction to the preaching of the gospel and the right of public assembly, such as in Russia and China.

Religious alignment has always been one of the major factors hindering progress. In this country it is not uncommon to hear that a community is entirely given over to unbelief. Or that the community is predominantly disposed to Roman Catholicism. Or that a certain community is dominated by one Protestant denomination. Or that sectarianism is entrenched and it will be impossible to break through this encrustation.

That all these things pose problems, there is no question. But that these problems constitute reasons in themselves why the work of the Lord shall not be promoted numerically and spiritually is not true. When God called a man to a place, He first surveyed it and listed the problems. Then He expects to provide the necessary solution to each one. And this He will do through the leader of the congregation.

"Faithful is he that calleth you, who also will do it" (I Thess. 5:24).

VI. PROBLEMS OF THE SERVANT OF GOD THAT CENTER IN THE COUNTRY

Though Christianity came into existence during the imperial sway of the Roman Empire, it recognized, nevertheless, that believers would be living in every country and every clime before the passing of many years. This has since turned out to be the case. The New Testament records have therefore made adequate provision for the functioning of the Church in any country. The principles of operation are adaptable anywhere and under any set of circumstances. Though a great deal is said about how Christians should respond to the treatment they receive (Rom. 13:1-7; Gal. 6:9-10; I Tim. 2:1-2; I Peter 2:12-23), I want to mention specifically the trends that are now creating problems for the pastor.

Philosophical trends are changing the thinking of people on the whole scope of reality. These trends are definitely in the direction of removing the supernatural from the realm of consideration, and reducing the perspective of reality to the human and natural level. This is placing man in the position of the supreme good and the chief end in life.

Sociological trends grow out of this movement of thought. It produces either isolation or integration of the nationalities or the races. It produces a new approach to property, industry, education, morality, because it arrogates to man the final word of authority. This temper is gradually filtering down through the various levels of society: those benefitting from higher education, next, those in secondary education, and finally to the lowest level.

Political trends follow pretty closely on the heels of the preceding two. Government in the hands of the people is being moulded to satisfy the thinking and desires of the people. This country is gradually becoming a socialized state, and except for some unforeseen crisis which could break up the trends now in operation, it will continue in this direction until the ultimate is reached.

Financial trends are merely the handmaidens of all that precedes. The movement now in process is inflation. For this there seems to be no apparent terminus. The change of administration can arrest the progress, but probably can do nothing more. The programs now in progress cannot be reversed, even if there were a desire to do so. So the prospect is that others will be generated in order to live with those now in course.

All these trends make their impact upon the pastor, and create problems with which he must live.

VII. PROBLEMS OF THE SERVANT OF GOD THAT CENTER IN THE WORLD

In these days of shrinking distances with high powered means of transportation and communication, every pastor is a citizen of a world community. The movements of the world are therefore being felt in every nook and cranny. Change is perhaps the most evident of all -- trends that bring their problems ever closer to each congregation of believers. In order to claim the promise of I John 2:17, "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever," one must be highly knowledgeable of the trends and the solution.

The trend toward internationalism is gaining momentum. The League of Nations has been superseded by the United Nations, and even though there seems to be little fruit from the endeavor, the principle is now fixed in the minds of men and they will not abandon it until some united state of the world is achieved.

A similar trend in the field of ecclesiasticism is now running parallel with that among nations, and with increased acceleration. To the dismay of many in conservative circles, this move is being welcomed with eager acclaim. As this proceeds, it is evident that a closer tie is being made with the political element of nations (Rev. 17:1-3).

The trend toward pantheism in thinking, that is both secular and sacred, is providing a groundwork for both the religious and the political in life. This sort of thinking will make way for a great political genius to appear on the scene and be accepted as the solution to the confusion that now exists among the nations. In this same context the nations of mankind will be prepared to receive this one as God.

The trend toward degenerationism is already making marked progress in the toboggan slide to the bottom. A whole new ideology has gripped the nations, especially evident among the younger generation, that doubtless cannot be stopped until it has reached that stage when every imagination of the thoughts of men's hearts is only evil continually. (Gen. 6:5; cf. Luke 17:26-30).

Conclusion

These are the many problems that confront the servant of God. The situation is serious, though not beyond hope. God placed us in the world, and promised to keep us from the evil. He appointed to us a responsibility, and He will enable us to the fulfillment of that task.

When the situation gets to the place where there is no solution to the problems, that will be the time when He is finished in His work with the Church and will call us out of this world. That could be sooner than we think. It could be today. But until He is pleased to call us to Himself, let us not forget that the first half of the verse with which I opened reads, "For a great door and effectual has been opened."

MOSES

A Study of Hebrews 11:23-29a

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Moses has been called "the spoilt child of fortune."¹ He seemingly had everything. In spite of the fact that he was born a slave, he was adopted by Pharaoh's daughter and reared as a prince in the palace. He had all the advantages that money, status and education could confer on him. As a scholar he had the privilege of graduating from the Harvard of his day. As a statesman he knew the subtle pleasure of having courtiers and politicians pay him compliments and ask for his advice. As a prince he knew what it was like to have people wait upon him, study his whims and fancies, and see that his every wish was supplied. In a very real sense, fortune smiled upon him.

The Bible, however, does not refer to Moses as a scholar or statesman, but as a man of faith. It speaks of him as enduring trial and misfortune, and of facing insuperable obstacles and overcoming formidable forces by faith.

The writer to the Hebrews, under the guidance of the Holy Spirit, selects certain specific incidents from the life of Moses and uses these to show that the life of faith runs contrary to our natural desires and inclinations.

In order to understand the development of the writer's theme we must first consider the conditions under which Moses was born and the example set for him by his parents.

The Preparation of Faith

As we follow the account of the birth of Moses in the early chapters of the book of Exodus we find that a new king has come to the throne of Egypt. The Hyksos, or "shepherd kings,"² have invaded the land. They look upon the large number of Hebrews in the land as a threat to the national security and feel that if the Hebrews become more numerous, in time they will overthrow their own garrisons of soldiers and completely dominate the land.³

In attempting to subdue the children of Israel, the Hyksos try several strategies. First of all, the taskmasters are instructed to afflict the Hebrews with heavy burdens and make them build the storage cities.⁴ This plan does not work, for the more the children of Israel are oppressed, the more they multiply. They then try to break their spirit with even harder service, but this also fails.⁵ Later, when the Hyksos have been driven from the land, Amenhotep I (ca. 1548-1528 B.C.) and his successor Thutmose I (ca. 1528-1508 B.C.) decide to put an end to all the male children who might later grow up to fight against them. Amenhotep I determines that the male children shall be put to death at birth. This plan miscarries, because the Hebrew midwives will not follow his instructions.⁶ Finally, under Thutmose I a decision is made whereby every son born to the Hebrews shall be thrown into the River Nile, but that every daughter shall be allowed to live.⁷ It is against this background that the story of Moses is set.

When Moses is born, his parents conceal him for three months "because they see that he is a beautiful child, and they are not made afraid by the decree of the king."⁸ In his rare beauty they discern a definite token of divine favor and, by reason of their faith, they are prepared to conceal Moses, believing that God has some special destiny for him.

When Moses is three months old his parents find that they can hide him no longer. His mother decides that the only way to circumvent the king's decree is for the king's daughter to take her son into her special favor. Making a basket out of reeds, Moses' mother daubs it with asphalt and pitch so that it is watertight, and then with Moses in it, she places the little ark of bulrushes in the river near to the place where the king's daughter, Hatshepsut (ca. 1504-1483 B.C.), comes to bathe. She then stations Miriam, the sister of Moses, near at hand so that she can observe what happens. In the providence of God, Hatshepsut comes down to the river and while she and her attendants are strolling along the river bank, she notices the basket among the reeds. Hatshepsut immediately sends one of her maids to fetch it. When the basket is opened, Moses awakens and begins to cry. His tears move the heart of the princess, and she takes him in her arms to comfort him.

From her place of concealment Miriam sees all that is taking place. When she observes how the face of Hatshepsut softens into smiles, and how she pities the child, Miriam runs to the princess and asks, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" When Hatshepsut agrees, Miriam runs off and calls her mother. To the mother of Moses, Hatshepsut says: "Take this child away and nurse him for me and I shall give you your

wages."⁹ Instead of Moses being put to death in accordance with the decree of the king, he is now cared for by his own mother at royal expense; and Moses' mother has the pleasure of looking after her own son until he is weaned.¹⁰

In the Hebrew society the home is central. It is in the home that the child learns the knowledge of the Lord. A mother's greatest work is to rear her children so that they may know the living and true God. Moses' mother realized that her time with Moses was short. When did she teach him of the Lord, and of Abraham, Isaac, Jacob and Joseph? Perhaps we have some evidence in the writings of Moses himself. In one of his final addresses to the children of Israel before they entered the promised land, he said: "These words with which I am now charging you shall be written on your heart; and you shall impress them deeply upon your children; you shall talk of them while you sit at home, while you walk on the road, when you lie down, and when you get up; . . ."¹¹ In giving this charge to the children of Israel, Moses may well have had in mind the fine example of his own godly mother. It is highly probable that as his parents took him for short walks, sat with him in the shade of a palm tree, fed him at the table or put him to bed at night, they slowly but persistently instilled into him a knowledge of the truth.

Unfortunately it is in the area of the home that Christian parents have failed so tragically. All too often we have abdicated our position and left the nurture of our children to the Sunday School where the teacher is given only one hour in the entire week to instruct our children in the way of the Lord. What a difference there would be if we, as Christian parents, followed the advice of Moses and the example of his mother, and made the training of our children in the truths of the Word a daily, family affair. It is in the home that character is molded, habits are formed, and affections are cultivated.

We do not know how long Moses' mother had the privilege of teaching and training her son. The years passed all too quickly, and one day Moses was taken from her to the palace where he officially became the adopted son of Hatshepsut. From now on his training would be in Egyptian schools. Stephen tells us that "Moses was educated in all the learning of the Egyptians, and he was mighty in words and deeds."¹² Philo, in his work on the Life of Moses, credits Moses with proficiency in mathematics, geometry, poetry, music, philosophy, astrology, and education. As the "son of Pharaoh's daughter" Moses would have had an excellent education, and would have attained a mastery of the arts and sciences of the day, and been thoroughly versed in Near Eastern languages and literature. Not only was he "mighty in words," he also was recognized for his "deeds." The Jewish historian, Josephus, in his Antiquities of the Jews, says that Moses became the general of Pharaoh's army and achieved a significant victory against the Nubians.

In all of this time the seeds of faith which had been sown in the heart of Moses by his godly parents were beginning to bear fruit. At about the age of forty a crisis takes place in his life.¹³

As we follow the Biblical record we watch Moses as he faces the test of worldly ambition.

The Renunciation of Faith

Moses has been brought up in the court of Pharaoh with all the advantages that such a position could offer him. Power and prestige and popularity are his. He is at the height of his career and has every material blessing and advantage for which any person could ever wish. The Biblical writer, however, tells us that it was at this time that he turned his back on everything that had characterized his life at court. "By reason of his faith Moses, when he had become of age, refused to be called the son of Pharaoh's daughter, because he had chosen rather to endure ill-treatment with the people of God, than for a brief time to enjoy sin's pleasure; since he had reckoned the reproach of the Messiah a greater wealth than the treasures of Egypt; for he was constantly looking away unto the reward" (vv. 24-26).

Why did he do this when, like Joseph, he might have become virtual ruler of the land? What motivated him to follow such a seemingly quixotic course of action? It would have been easy for him to reason, Why not stay here where Providence has placed me, and use my position for the benefit of my countrymen. Surely I can do more for my people in my present position than I could ever do if I were one of them. By using my influence I can make their situation tolerable, and help to alleviate their oppression.

Only by a decisive analysis of his situation, and with rare spiritual insight into the nature of the problem, could Moses choose correctly.

As Moses wrestled with the problem in his own heart and mind he must have realized that to choose to stay at court would be of great personal advantage to him. However, he excluded all selfish motives from his consideration. He had the inward certainty that God had summoned him to identify himself with his people and therefore he was not about to allow himself to be side-tracked into a course of action which would contradict his calling.

Secondly, he realized that if he remained in Pharaoh's court, strong political pressures would inevitably be brought to bear upon him. He would be engaged in a continuous struggle because of his divided loyalties. Moses had the presence of mind to realize that loyalty to

Israel was incompatible with loyalty to the people of Egypt. How could he rule one group and at the same time favor another? One false move would give his political opponents all they needed to discredit him.

Lastly, Moses realized that the finest ideals sooner or later become tarnished and deteriorate under political machinations. He realized that to renounce his position in the palace was better for him, and better, too, for the people of God, for then he would be free to help them.

With these thoughts in mind he turned his back upon the court and all that it had to offer him in personal prestige and ambition. By reason of his faith, Moses refused to be called the son of Pharaoh's daughter. He chose rather to endure ill-treatment with the people of God than to enjoy sin's pleasure for a season, for he was constantly looking away to the day of reward.

By faith, Moses came to understand that life is fleeting, and that temporal preferment brings only temporal rewards. He was looking away to a future day of recompense, and in the light of that future even his present position with all its power and privilege faded into insignificance.

When Moses chose to identify himself with his despised people, he had no knowledge of the grand and glorious destiny which awaited the children of Israel. He saw about him only men and women subjected to slavery and compelled to endure the harsh tyranny of taskmasters. It took keen spiritual perception for Moses to see in these downtrodden Hebrews the chosen people of God.

By faith, Moses chose to endure ill-treatment with the children of Israel rather than "for a brief time to enjoy sin's pleasure." He voluntarily took the path of suffering and self-denial. He faced squarely the test of worldly pleasure. He knew that the privileges and advantages which were attached to his high rank and political position were not sinful in themselves, but he had seen the path of duty clearly, and for him to turn aside from it would have been sin.

Furthermore, Moses realized that the allurements of this world would not last. If he enjoyed the world's pleasures, it would be but for a season. In this he shows us something of his remarkable understanding of human nature and the true character of sin. Had he succumbed to the temptation of worldly preferment, he would have been like many of us today who prefer the luxury of our affluent society to the hardships of living for Christ. George Romney (1734-1802), the famous British painter, was one of these. On one occasion he heard Sir Joshua Reynolds say that marriage spoiled an artist. Romney deserted his

wife and family and went to London to make a name for himself. Toward the end of his life, broken in health and dying, he returned to the wife he had forsaken so many years before. It is to her credit that she took him in and cared for him until his death. In a poem charged with pathos, Tennyson depicts Romney's wife as she tries to comfort him on his death-bed.

"Take comfort, you have won a painter's fame!"

And from the bitter depths of his soul Romney replies:

"The best in me that sees the worst in me, and groans
to see it, finds not comfort there."

Like many before and since, Romney sacrificed everything for the sake of this world's applause. He gambled and lost.

Dr. Paul Carlson had a well-paying surgical practice in suburban Los Angeles. He and his family were happy, and were busy working for the Lord in their church. They seemed to have everything going for them. However, in the early 1960's Paul Carlson gave up everything to follow the leading of the Lord and serve as a medical missionary at Wasolo in the Congo. A communist-inspired rebellion shook the Congo and, with some other missionaries, Paul Carlson was killed. He faced the test of affluence and position in Los Angeles, and chose to obey the Master and go to the Congo. His obedience and dedication is the subject of Monganga Paul, a biography which has been used of the Lord to challenge other Christian young people for missionary service.

Like Moses, Paul Carlson had his eyes on the eternal. Unlike George Romney, Moses put principle before personal preference, saw things in their correct perspective, and made a decision to suffer hardship with the people of God rather than to enjoy the transient pleasures of sin. He considered the stigma that rests on God's Anointed greater wealth than the treasures of Egypt, for his eyes were fixed upon the coming day of reward. He weighed the issues of eternity in his mind and decided that the temporal wealth of Egypt was of far less value to him than the "reproach of the Messiah." Moses, like Paul many years later, and Dr. Carlson in our own day, considered that what things were gain to him, these he counted loss for Christ.¹⁴

In verses 24-26 the writer gives us a very clear picture of temptation. Temptation can only come to a believer through three channels. These channels are (1) the lust of the flesh--what I want to do, (2) the lust of the eyes--what I want to have, and (3) the pride of life--what I want to be.¹⁵

When Moses chose to endure ill-treatment with the people of God, he faced and overcame the "lusts of the flesh"--what he wanted to do. He did this with the clear realization that he was choosing the eternal rather than the temporal and committing himself to the path of duty rather than to all the pleasures which may have been his in the palace of the king.

Secondly, when Moses reckoned the reproach of the Messiah a greater wealth than the treasures of Egypt, he overcame "the lust of the eyes"--what he wanted to have. Archaeologists have given us some idea of the wealth and treasure of Egypt. Moses was perfectly conscious of what he was doing. He was turning his back on the "Fort Knox" of his day, and spurning all the influence and power which money could have obtained for him.

Lastly, his faith and foresight helped him to set his mind upon future rewards and rise above any personal desires which he may have had for his own temporal advancement. In so doing he overcame the "pride of life"--what he wanted to be.

What reason is given for these actions? The inspired writer attributes it solely to faith. By faith, Moses could see that the temporal things were going to pass away and that only that which was eternal would last. He overcame the temptation of selfish ambition, worldly pleasure and carnal possession because he did everything in life with a view to receiving God's approval.

We might imagine that having made such a great renunciation and having set for posterity such a noble example, God would have blessed Moses with an abundance of material possessions. We might have expected that, like Solomon, who asked for himself a wise and an understanding heart instead of riches and honor and power,¹⁶ Moses would have been given the very things which he renounced. However, what we desire is not always what God gives us. We frequently expect to be given things by God and then wonder why they never come. The key to the solution of this enigma is found in verse 27.

The Endurance of Faith

Having made his great renunciation, Moses is conscious of possessing a greater wealth and honor in the reproach which he has taken upon himself than could ever be his if he possessed all the treasures of Egypt. He enjoys in his own soul the sense of God's approval, and looks forward with anticipation to achieving the deliverance of his people from bondage in Egypt.¹⁷

Going to a place where they are working on one of the storage cities, he sees one of them being ill-treated by an Egyptian. He

immediately strikes the Egyptian, and when he finds that he killed him, he hastily buries the body in the sand. Unfortunately, his brethren do not understand that he has recently embraced their cause. Stephen says, "Moses supposed that his brethren understood that God was giving them deliverance by his hand, but they did not understand."¹⁸

On the following day he again comes to his people and sees two of them quarreling. In endeavoring to reconcile them, he receives the crushing retort: "Who made you a ruler and a judge over us? Do you want to kill me as you killed the Egyptian yesterday?"¹⁹ Moses realizes that his action is known. As soon as Pharaoh finds out about it, he authorizes the arrest of Moses.²⁰ To escape execution, Moses flees the country and goes into the land of Midian.

It is at this juncture that we are faced with a problem. The writer to the Hebrews says, "By faith Moses, because he was not afraid of the wrath of the king, abandoned Egypt" (v. 27), whereas in the book of Exodus, and in Stephen's recounting of the history of his people (Acts 7), the flight of Moses into Midian is attributed to fear.

To try and escape the difficulty some have imagined that the "for-saking" of Egypt (v. 27) refers to the decision of Moses to renounce his title and position as the son of Pharaoh's daughter mentioned in verse 24. If this is the case, then we have an unwarranted repetition of the information contained in verse 24--information which is elaborated on in verses 25 and 26. This explanation, while giving due credit to the tense and meaning of the verb, is most unlikely. We have before us a highly selective biographical sketch, and it is improbable that the Holy Spirit would waste words on needless repetition.

Another explanation interprets verse 24 as referring to the Exodus. Advocates of this view hold that the flight of Moses from Egypt into Midian is attributed to fear, and therefore the event recorded in this verse must refer to the Exodus itself. This theory overlooks the fact that the verb "he abandoned" is in the singular, whereas, if this referred to the Exodus when Moses left Egypt with the children of Israel we would expect to read "they forsook" Egypt. Secondly, if verse 27 refers to the Exodus, then we have this event referred to twice (vv. 27, 29), and the first reference is out of chronological order, for it precedes the observance of the Passover (v. 28). Lastly, according to Exodus 12:31, Moses finally left Egypt at the command of the Pharaoh, and, therefore, the statement about not fearing the wrath of the king would be irrelevant.

Others link this departure of Moses from Egypt with the flight into Midian recorded in Exodus 2:14-15. In favor of this interpretation is the fact that it fits into the chronological sequence presented in the narrative. The apparent discrepancy is explained by the different purposes of the books in question. The book of Exodus records the human

side of the life of Moses. This is the aspect presented by Stephen in Acts 7. The book of Hebrews stresses the fact of faith. When Moses killed the Egyptian it was an act of the flesh. When he learned that a knowledge of his action had become widespread, he feared for his life. This was only natural. A careful reading of the record will indicate, however, that a period of time intervened before the news came to the ears of the king.²¹ During this period of time, Moses undoubtedly repented of his action and again placed his confidence in God. Faith was once more the controlling principle of his life. Moses had been afraid, but to the writer of Hebrews that was not the reason why he left Egypt. His fear had given place to faith. He had the spiritual insight to see that he had failed. His action in killing the Egyptian had sprung from uncontrolled passion. He had to learn that spiritual ends are never achieved by carnal means. Now, with cooler judgment, he has the insight to see that God's hour had not yet struck. He realizes that both the sons of Israel and he are unprepared for what lies ahead. He therefore resolutely turns his back on the course of action he has begun to take and begins to learn the lesson of disappointed hopes. And during forty years in the desert of Midian he learns to persevere as seeing Him who is invisible (v. 27).

The discipline of disappointed hopes faces each one of us. We must all face times in life when the going gets rough and others turn against us, when we face frustration and are thwarted in our plans, when we are maligned and misunderstood by those who are nearest and dearest to us, and see our most cherished dreams reduced to ashes. How often have missionaries, pastors and Christian workers felt like this? In times like these we should follow the example of Moses who, "persevered as though he were catching sight of the Invisible." This is what sustained Moses throughout the forty years when he was shepherding the flock of Jethro the Midianite. He faced the inevitable delays and became resigned to the thwarting of his plans, but he also knew that in time God would work out His own plan for His own glory.

At the end of forty years Moses has learned so well the lesson of his own insignificance that when God finally comes to him and commissions him to return to Egypt to deliver His people, Moses does not feel capable of fulfilling the assignment. Previously we read of him as being "mighty in words and deeds."²² Now, however, he is conscious of his own inadequacy and is reluctant to respond to the call of God. He states that he lacks prestige,²³ has no message,²⁴ is without authority,²⁵ and can no longer hold his own in debate.²⁶ Whereas previously Moses was assured of his own ability, now he manifests a genuine sense of humility and acknowledges his insufficiency. He is in the right frame of mind for God to be able to use him.

Most reluctantly Moses returns to Egypt to face Amenhotep II (ca. 1450-1423 B.C.), the "Pharaoh of the Exodus."²⁷

The Perception of Faith

Moses is now a yielded instrument in God's hands, and God uses him to bring judgment upon the Egyptians by means of a series of plagues. These plagues are not mentioned by the writer of the Epistle to the Hebrews, but the tenth one is alluded to in verse 28. The tenth plague causes the death of the firstborn in every Egyptian family. Significantly, the eldest son of Amenhotep II did not succeed him on the throne of Egypt. He died, and in 1423 B. C. his younger brother, Thutmose IV, became the new Pharaoh.²⁸

Among the children of Israel, however, the firstborn are not killed because by faith Moses has instituted the Passover and the sprinkling of blood (v. 28). As each Israelite father kills the Passover lamb, he sprinkles the blood on the door-posts and lintel of his home. By doing this he insures the safety of his firstborn.²⁹ The Egyptians, however, are either ignorant of this provision or do not avail themselves of it, and throughout Egypt the firstborn in each household dies.³⁰

When God ordained that a lamb would be slaughtered and eaten on the Passover evening and that its blood should be sprinkled upon the lintel and doorposts of the house, He did so for a purpose. The Passover lamb was to serve as an illustration of another Lamb who would give His life for the sins of the whole world. To those who, by faith, shelter under the provision of the blood of God's Lamb, the Lord Jesus Christ, there is salvation from sin and protection from the judgment which justly falls upon those who neglect His provision.

On that fateful evening something causes Amenhotep II to awaken from his sleep. When he finds that his son is dead he immediately sends a message to Moses commanding him to leave the country. The messenger finds Moses and the children of Israel fully prepared to leave Egypt, and they immediately begin their journey toward the Promised Land.³¹

By morning Pharaoh has had the opportunity of reviewing the situation. He experiences a change of heart and commands his army to pursue after the Israelites. The army overtakes the Israelites before they can find a passage across the Red Sea. The Israelites are trapped, and the Egyptians prepare themselves for an easy slaughter. Recognizing their predicament the children of Israel cry out to Moses. Moses stabilizes the wavering masses and tells them to "stand still and see the salvation of God." He then goes on to tell them that the Egyptians will never oppress them again, for the Lord will fight for them.³² By faith they pass through the Red Sea as though on dry land (v. 29); but the Egyptians, when they try to follow, are drowned.

The faith which Moses saw in his own parents became a reality in his own life, and now his confidence in God is communicated to the Israelites. "By faith they passed through the Red Sea." This is always God's way. He works through individuals who are committed to Him. While we rejoice when numbers are brought to a saving knowledge of Jesus Christ through some evangelistic crusade, the fact remains that the most important instrument in all Christian work is the example of the individual believer.

Only a few decades ago, Africa was looked upon as the "dark Continent." The famous missionary-explorer, David Livingstone, had not been heard from for many months, and people all over the world were becoming anxious for news. Henry Stanley a reporter for the New York Herald, set out to look for Livingstone and finally found him at Ujiji in Central Africa. After spending four months with the doctor, Stanley wrote: "I went to Africa as prejudiced as the biggest atheist in London. But there came a long time for reflection. I saw this solitary old man there and asked myself, 'How on earth does he stay here? What is it that inspires him?' For months I found myself wondering at the old man carrying out all that was said in the Bible, . . . But little by little my sympathy was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, I was converted by him although he had not tried to do it! It was not Livingstone's preaching which converted me. It was Livingstone's living!"³³ His life was the means God used to bring Stanley to faith in Christ.

Some years ago, while I was in business, I had the pleasure of having as a close friend a man whose testimony and example had been the means of bringing many of his colleagues to personal faith in Jesus Christ. An accountant and auditor, this man so lived before others that they marveled at his consistent example and godly life. As time went by, more and more responsibility was given him and his superiors found that he could be trusted implicitly. His winsome witness caused many to talk to him about his "religion," and he had the joy of sharing his faith in Christ with them.

As we survey this selective history of the life of Moses we learn several lessons which are of great importance to us in the life of faith.

The first lesson we learn is that we must put duty to God before worldly possession or selfish ambition. We should not allow personal inclinations, family pressures, or selfish motives to sidetrack us from the path of duty when once this has been presented clearly to us. God frequently calls people into His service, but for one reason or another they demur and delay. A promising career, and affectionate attachment to someone who may not fit into the Lord's plans, or an unprecedented business opportunity may turn them from the path of duty. In later life,

like Romney, many are stricken with remorse over their wasted years. Having heard the call to missionary service in their late teens or early twenties, they now try to salve their consciences by giving large sums of money to Christian work. These gifts are greatly appreciated by the receivers, but as far as God is concerned they can scarcely make up for a life of service. Moses saw these issues in their correct perspective. He realized that it was a matter of the temporal versus the eternal, and he chose to follow the path of God's directing regardless of what it might cost him personally.

Secondly, the life of Moses teaches us the need for patience and persistence in the face of interminable delays. This is graphically illustrated in the forty years Moses spent in the desert looking after his father-in-law's sheep. It is easy to give up and become despondent when our most cherished hopes crumble to ashes or are dashed in pieces at our feet. The discipline of delay is a common experience in the lives of Christians. Abraham learned patience as he waited twenty-five long years for Isaac, the child of promise, to be born. Joseph, the cruel victim of circumstances, endured the hardships of an Egyptian jail, but came out of it to become Prime Minister of Egypt. David knew the disciplining hand of God upon him when, having been anointed King over Israel, he was persecuted and harassed by Saul, and forced to live as an outcast and an exile. Elijah knew of the discipline of disappointed hopes too, for having delivered an ultimatum to an apostate king, and being ready to lead the people back to faith in the true God, he was told to go and hide by an obscure stream. Paul, only recently converted from Judaism to Christianity wanted to preach Christ, but instead he was sent into the barren wastes of Arabia to be taught by the Holy Spirit. These were all tempered by delay, overcame their disappointment as they waited upon the Lord, and ultimately triumphed as they walked in the center of His will. In the conflict between the visible and the invisible, Moses kept his eyes on God and was prepared for fuller service as a result.

Closely associated with the need for perseverance is the third lesson from the life of Moses, the need for spiritual perception. When Moses returned to Egypt he had learned to walk by faith, not by sight. He recognized that God's ways are not our ways. He saw clearly the distinction between the spiritual and the material, and he chose the former. This is hard to do in our day unless we too walk by faith. As we look about us we cannot help but see the stress which is being placed upon organization and administration, and gadgets and gimmicks as the means for achieving success. We have come to rely upon the resourcefulness of man rather than the power of God. The techniques of motivation research are being used to raise money for our institutions, the subtle manipulations of misapplied psychology are used by management, and the emphasis in our churches is placed upon numerical strength

rather than spiritual power. Moses saw through the veneer of materialism and placed his confidence entirely in the Lord. He knew what it was to see God work in unexpected and irresistible ways. He saw the might of Pharaoh crushed and a nation of slaves emancipated.

The key to the success of Moses is found in one word, faith. It is repeated throughout the narrative. "By faith Moses, . . . By faith Moses By faith Moses, . . ." (v. 24, 27, 28), is the recurring theme of this passage. By faith he chose, by faith he endured, and by faith he overcame. Only as we, too, walk by faith will we be able to see God work through us. The weapons of warfare are not carnal, but mighty before God for the overthrowing of strongholds.³⁴

FOOTNOTES

¹Arthur S. Peake, Heroes and Marytrs of Faith (London: Hodder and Stoughton, n.d.), p. 101.

²For a concise discussion of the Hyku Khoswet, "rulers of foreign countries," or "Hyksos" see Unger's Bible Dictionary (Chicago: Moody Press, 1960), pp. 508-09.

³Exodus 1:7-9. Cf. John Rea, "The Time of the Oppression and the Exodus," Bulletin of the Evangelical Theological Society, III, No. 3 (July, 1960), 59-63.

⁴Exodus 1:9-11.

⁵Exodus 1:13-14.

⁶Exodus 1:15-19.

⁷Exodus 1:22.

⁸Exodus 2:2.

⁹Exodus 2:7, 9. Cf. Charles Marston's The Bible Comes Alive (Joplin, Mo.: The College Press, reprint), pp. 40ff.

¹⁰In Biblical times children were only weaned after three years. Cf. Roland de Vaux, Ancient Israel (New York: McGraw-Hill Book Co., 1961), p. 43; Unger's Bible Dictionary, p. 193.

¹¹Deuteronomy 6:6-7.

¹²Acts 7:22.

¹³Acts 7:23.

¹⁴Philippians 3:7.

¹⁵Cf. I John 2:15-17.

¹⁶I Kings 3:10-13.

¹⁷Acts 7:23.

¹⁸Acts 7:25; cf. Exodus 2:11-12.

¹⁹Exodus 2:13-14; Acts 7:26-28.

²⁰Exodus 2:15. The mention of "Pharaoh" in Exodus and "king", in Hebrews 11:27 would tend to support the idea that Hatshepsut was dead and could no longer offer protection to her adopted son. Those who disagree with this theory point out that Hatshepsut reigned as a king and that the statues which she had made of herself portray her as a man with a beard and are devoid of all feminine features. It seems preferable to identify this Pharaoh with Thutmose III (ca. 1483-1450 B.C.), the "Pharaoh of the Oppression."

²¹Exodus 2:15. "Now when Pharaoh heard this . . ." indicates that there was a certain lapse of time before the news reached him. Moses may have hoped that the body would not be discovered, or that the Egyptians would not hear of the incident from one of the slaves. In any event, during the interval, he repented of his action and again placed his confidence in the Lord his God.

²²Acts 7:22.

²³Exodus 3:11.

²⁴Exodus 3:13.

²⁵Exodus 4:1.

²⁶Exodus 4:10.

²⁷The Exodus took place in 1447 B.C. This date is supported by both Biblical and extra-Biblical evidence. For a good discussion of the varying views see Gleason L. Archer's Survey of Old Testament Introduction (Chicago: Moody Press, 1964), pp. 212-23.

²⁸Thutmose IV (ca. 1423-1410 B.C.) was not heir to the throne. He, however, is reported to have had a dream while he was still a prince. His "Dream Stela" records how the god Horus appeared to him and promised if he would remove the sand from the Sphinx he would one day become king. It is quite obvious that if Thutmose IV had been the oldest son of his father there would be no purpose in a divine promise that he would one day become king. Cf. Ancient Near Eastern Texts. Edited by James B. Pritchard (2nd ed.; Princeton: Princeton University Press, 1955), p. 449.

²⁹Exodus 12:22-23.

³⁰Exodus 12:29-31. The fact that Pharaoh and his servants and his people arose during the night to check on the well-being of their firstborn indicates that they must have had some knowledge of what was intended.

³¹Exodus 12:11-12, 31.

³²Exodus 14:13-14.

³³Henry M. Stanley, "How I Found Livingstone . . . in Central Africa" (London: Sampson, Low, Marston, Low and Searle, 1872), p. 434. (Italics added.) Stanley discusses Livingstone's character at length on pages 428-74.

³⁴II Corinthians 10:4.

THE PASTOR AND CHRIST

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Paul declared the goal for the ministry to be "that we may present every man complete in Christ" (Colossians 1:28). Colossians 2:10 adds "and in Him you have been made complete." The thought is that by appropriating Christ's work on our behalf we can experience the fulness of God, that is, enter into a process by which God can accomplish every goal that He has for man. The word translated "complete" in Colossians 2:10 means literally "full." In ancient Greece it was used to describe a ship that was loaded with cargo, had a full crew and was ready to sail.

It is my conviction that many seminary graduates have sailed into the pastorate with an inadequate grasp of the truth that Christ is the complete answer to man's needs.

The problem in Colossae was evidently similar to that which is faced today. There is a trend toward emphasis on the "Jesus experience" thus minimizing the importance of the encounter with the historical Christ who died, rose, ascended and by His Spirit wants to work in our lives today.

One commentator described the heresy faced by the Colossians as follows: ". . . Christ was absolutely dethroned, . . . a shadowy fantastic transcendental idealism, and a mystical approach to God through angels and aeons, were substituted for the very Man, the real Cross, the actual death, the true redemption which consists in forgiveness of sin. But this theoretical error was accompanied by, and at root was the cause of, a grave practical mistake--a mistake pervading the entire life of those who received it. A series of minute observances, of petty devotions, of fragmentary rules and little ascetic efforts--the small ritualisms and smaller practical code of Judaizing superstition--were exchanged for the breadth and strength of Christian's supernatural life, begun in Baptism--for a real union with the Risen and Ascended Lord."¹

The material in this article was originally presented at Grace Theological Seminary as comprising the Louis S. Bauman Memorial Lectures, February 13, 1973. Three other messages will follow.

This explains the exhortation, "See to it that no one take you captive through philosophy and empty deception, according to the elementary principles of the world, rather than according to Christ" (Colossians 2:8).

In the challenge to this church to find its sufficiency in Christ, we discover that which should be our emphasis. If we are to minister effectively to our people we must be impressed that Christ is the means of fulness in at least three areas.

1. In Christ is fulness of knowledge.

Colossians 2:3 declares "In whom are hidden all the treasures of wisdom and knowledge."

He has the answers to the problems of the physical universe. "For in Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him. And He is before all things, and in Him all things hold together" (Colossians 1:16,17). He was the creator, which means that He was the God who "in the beginning . . . created the heavens and the earth (Genesis 1:1). He also is the sustainer of the universe. The idea of "hold together" is literally that it "coheres into a system." Then the ultimate purpose of it all is focussed on Him because it was "created . . . for Him" (v. 16).

In this existential age there might be a danger of feeling apologetic about presenting such dogmatic truth. Sometimes it helps to hear the answers others are giving.

Dr. Harold Painter, Philosophy Professor at Orange Coast College speaking at the University of California at Irvine, October, 1970 declared:

All of us are pretty well hung up on the idea that this world was brought into being in time and space--that a Creator, therefore, is guiding its destiny--that the world is supported and sustained by a creator

Western man is unsure and uncertain. We are caught in confusion and we are not sure what the confusion is.

He (Darwin) said the species was not created in fixed form but produced through an interplay of mutation and environment--that it came about in an erratic manner--randomness--that there is no indication that anyone guided or directed it--survival of the fittest. And that the human

race may disappear like the dinosaurs, or it may not, or it may change.

Are you beginning to feel kind of empty? You do not need the God-creator preserver theory to explain life. You cannot make God an object of public scrutiny. The basic thing you can identify that is going on in this world is change and until you find security in change there is going to be a lot of uncertainty.²

Now there is a solid foundation on which to build! Sam Eisensten, a professor at Los Angeles State College, attempting to arouse teachers to a new dedication to their task prior to the 1971 school year observed that "teacher and student in both public and private schools need to do away with the rhetoric of 'generation gap' and multimedia cliché and realize that we live in an era of broken faith and broken icons, one of transition between unworkable strategies and values and a chaotic and terrifying future."³ According to him, education is in a "transition between unworkable strategies and values and a chaotic and terrifying future!" The current uncertainty and search for direction on the part of educational leaders should be a challenge to the preacher and teacher to bear an impact on society by presenting Christ as the answer. This is not always the case even in the so called "Christian college" however.

"For Christian education, therefore, to adopt as its unifying principle Christ and the Bible means nothing short of the recognition that all truth is God's truth. It is no accident that St. Paul, setting before the Philippian church a charter for Christian thought, wrote: 'Finally, brethren, whatsoever things are true . . . think on these things.' He knew that Christian truth embraces all truth, and that nothing true is outside the scope of Christianity.

For example, Professor Gordon Clark of Butler University speaks of the Christian college, where such good things as 'giving out tracts . . . holding fervent prayer meetings, going out on gospel teams, opening classes with prayer' are the accepted practice; 'yet the actual instruction is no more Christian than in a respectable secular school . . . The program is merely a pagan education with a chocolate covering of Christianity. And the pill, not the coating, works . . . the students are deceived into thinking that they have received a Christian education when as a matter of fact their training has been neither Christian nor an education. Christianity, far from being a Bible-department religion, has a right to control the instruction in all departments. The general principles of Scripture apply to all subjects, and in some subjects the Scriptures supply rather detailed principles, so that every course of instruction is altered by a conscious adoption of Christian principles.'"⁴

To bear an impact on this society requires that each of us recognize that in Christ "are hidden all the treasures of wisdom and knowledge" (2:3). We must proclaim Him as the key to understanding the origin and purpose of the universe.

II. In Christ is fulness of righteousness.

Not only must we see Christ as the fulness of knowledge but the answer to fulness of righteousness. Man attempts to get rid of the guilt feeling. God rids us of guilt and attacks the cause of it, sin.

This is emphasized in several verses in Colossians.

"For He delivered us from the domain of darkness, and transferred us to the kingdom of His well-beloved Son, in whom we have redemption, the forgiveness of sins" (1:13,14).

"For it was the Father's good pleasure for all the fulness of grace to dwell in Him, . . . yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach" (1:19,22).

"And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions, having cancelled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him" (2:13-15).

Note that in Christ is "fulness of grace" (1:19). He took care of the sin question by dying in our place. According to 2:15 "through Him" we triumph over all the foes of the soul.

We all know what it means to enter into the victory of others. If our school team wins a game, we rejoice that "we won!" We did not play but we share the victory of the players. So it is with Christ. He has invited us to share in the victory of judgment for sin (2:14) and the provision of God's righteousness (1:22).

According to 1:12, 13 this righteousness qualifies us to be in the care of the King of Kings. His loving rulership begins the moment we accept Christ as Savior.

I had the privilege of visiting Dachau, the site of one of the infamous Nazi concentration camps. During World War II thousands lost their lives there through starvation or other means. In the memorial building are pictures of the terrifying life in the camp. The last scene portrays the prisoners on the day of deliverance by the allies. The transformation of their faces was amazing as they realized they were now free! I am sure that for those still living, the memory of that moment will never be forgotten.

The Lord "delivered us from the domain of darkness" (1:13). He "transferred us to the kingdom of His well-beloved Son" (1:14). We must never lose the joy of that deliverance if we would effectively communicate Christ as "the fulness of grace" (1:19).

III. In Christ is fulness of being.

The Colossians were chided for "not holding to the Head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God" (Colossians 2:19).

Prior to this it had been explained that "in Him all the fulness of deity dwells in bodily form, and in Him you have been made complete, . . . (Colossians 2:9, 10a).

We must be convinced of the grace of Christ but we must also recognize that Christ is the means by which we experience the fulness of being which God intended for man. Man individually and collectively needs to be "supplied" (2:19) by the Head if his complicated mechanism is to be "held together" (2:19) and operate in a proper manner.

Recently I cut down a tree in my yard. While I was using a chain saw the chain came off. When I put it back on it was inadvertently installed backwards so the dull edge became what was supposed to be the cutting edge. I could not figure out for a time what was wrong. The saw worked; there was a lot of smoke, but I was making very little progress! The chain had to be installed properly in order for the saw to accomplish what it was supposed to do.

We are made by God to work in a certain way. It is only as we allow the Head, the one who created us, to put us together in the proper manner that we can experience the full life of God and the accomplishment of His purpose for our lives.

We hear a lot today about church renewal. Robert Girard writing on the subject declares "that the church needs more than anything else to know Him! To know the Living Son of God. To know the Holy Spirit. To know Him personally. To know Him in the power of His resurrection.

If a church needs renewal, it is not primarily because it lacks dynamic leadership, or because it does not have revival meetings or Sunday night services anymore. The church needs renewal only because it does not know Him anymore! It has lost or nearly lost personal fellowship with Him. It has forgotten how to worship Him genuinely, as the Person He is. It has lost its capacity to enjoy Him, thank Him, praise Him, pray to Him, fellowship with Him, depend on Him, draw all it needs from Him, and have a love relationship with Him . . .

No church which fails to see Christ as a living, real Person, coming to us as a Personal Spirit will ever experience genuine spiritual and institutional renewal. Without the personal power of the Personal Jesus, there is no way to experience in a real sense the New Testament idea that in Christ "old things are passed away . . . all things are become new."

To try to change the church in structure alone, hoping to bring renewal to it, without bringing its people to faith in the Personal Jesus, is as unthinkable as hoping that by removing the wagon tongue and adding pneumatic tires the buckboard will suddenly become self-propelled.

Making Christ personal is the key to renewal. Whatever it takes to release His resurrection life in people and through people is what it will take to bring renewal.⁵

DOCUMENTATION

1. F. C. Cook, editor, The Holy Bible Commentary, Colossians, N.T., Vol. III (New York: Charles Scribner's Sons, 1890), p. 648.
2. L. A. Times, October, 1970.
3. L. A. Times, September 19, 1971.
4. Frank E. Gaebelein, The Pattern of God's Truth (Oxford Press, 1954), p. 17, 20, 21.
5. Robert Girard, Brethren, Hang Loose (Zondervan, 1972), pp. 211-213.

BOOK REVIEWS

JESUS' PROPHETIC SERMON. THE OLIVET KEY TO ISRAEL, THE CHURCH, AND THE NATIONS. By Walter K. Price. Moody Press, Chicago, 1972.

160 pp. \$4.95.

The Olivet Discourse as recorded in Matthew 24-25 is seen as Christ's inclusive portrayal of the future concerning Israel, the Church, and the Gentile nations. Price holds that 24:4-34 deals specifically with the future of Israel, 24:35-25:30 portrays the Church in its twofold duty of watching and occupying until Christ's return, while 25:31-46 pictures Christ's judgment of the Gentile nations concerning their treatment of the Jews. This volume does not offer a verse-by-verse exposition of the Olivet Discourse but uses it rather as the key for the interpretation of the entire end-time prophetic picture. The author draws in various other prophetic portions, both Old and New Testament, to give a comprehensive over-view of the Biblical teaching concerning Israel, the Church, and the nations from a premillennial viewpoint.

Holding that the present church age is a parenthesis in God's prophetic program for Israel, he points out that the present suspension of the program for national Israel is connected with two interim mysteries: Israel presently set aside in unbelief, and the formation of the Church at the Rapture, which is imminent, the prophetic program with Israel will be resumed. At first restored Israel will be protected by the Antichrist, but during the middle of his career (Daniel's seventieth week) he will terminate the resumed Jewish temple worship and seek to exterminate the Jews. The point of the judgment of the living nations at Christ's return will be their treatment of His persecuted Jewish brethren during the Great Tribulation.

The author holds that a spiritualizing of the promises to Israel cannot do justice to the complex fabric of the prophetic Word. Only a literal-futuristic interpretation can do justice to the complete picture. This volume offers a stimulating and rewarding study of eschatology from the premillennial viewpoint.

There is a detailed subject index and a Scripture index but no bibliography. Suggestions for further study in this important and complex area of Biblical teaching would have added to the value of the volume.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

MASTERS OF DECEPTION. A CHRISTIAN ANALYSIS OF THE ANTI-BIBLICAL

TEACHINGS OF THE JEHOVAH'S WITNESSES. By F. W. Thomas. Baker Book House, Grand Rapids, n.d. 162 pp. \$2.45, paper.

The aggressiveness of the Jehovah's Witnesses is well known but most evangelical believers are insufficiently acquainted with their teachings in order effectively to refute their claims on the basis of the Bible. Here is an incisive, Bible-based analysis of the basic teaching of this heretical cult. The author, a layman from Vancouver, B.C., is not only thoroughly acquainted with the history and teachings of the JW's, but knows how effectively to refute them on the basis of Scripture. He examines the various passages to which the JW's appeal to support their teachings, shows the distortions involved in their interpretations, and marshals the clear teaching of the Bible in refutation.

The contents of this volume are well organized, easily grasped, and highly instructive. A scriptural index of verses discussed adds to its usefulness.

Highly informative is the author's treatment of the date-setting features of this movement. He points out that "the early Russellites firmly believed that Christ came invisibly in 1874. At the end of forty years (1914), this would be verified by many visible events" (p. 85). When Russell's prediction of a Paradise Earth for 1914 failed, varied efforts to cover up were resorted to, including the changing of the reading in Russell's books. He points out that "all JW's are now looking forward with great anticipation to a brand new date which has been given them by the Society. This new date is 1975!" (p. 86).

Here is a valuable tool for becoming better informed about the JW's and how to counter their false teachings. Warmly recommended.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

THE PHILISTINES AND THE OLD TESTAMENT. By Edward E. Hindson. Baker Book House, Grand Rapids, 1971. \$3.95, paper.

Mr. Hindson presented the thesis, "The Philistines and the Old Testament," for his Master of Theology degree in May of 1970 at Grace Theological Seminary. This book is nearly a word for word copy of that, except for a few editorial corrections, omission of the last chapter "Philistines in Biblical Eschatology," several changes in illustrations, and an index that has been included. Nowhere in the book does the author

mention that this was his master's thesis, although he does express gratitude to two Grace professors in the preface.

Since Macalister's The Philistines: Their History and Civilization appeared in 1913, there have been many archaeological discoveries and numerous articles about the Philistines, but little has been done to compile all that into book form. Hindson has made a significant contribution in writing a well-documented critical study of the background, culture, and religion of the Philistines, as seen in archaeology and the Bible. Throughout the book there is a careful integration with Scripture; the study of Hebrew and Philistine contacts gives some interesting insights to Old Testament history. Many good maps and illustrations aid the reader's understanding.

Mr. Hindson begins with the assumption that the Philistines were of Aegean origin and that they moved with the Sea peoples. In the course of the first three chapters, he gives much evidence to substantiate this. The problem of early references to the Philistines in the Pentateuch is answered by early settlements of Sea peoples in Patriarchal times (pp. 16ff., 66, 94ff.). Although referring to Michael C. Astour's Hellenosemitica: An Ethnic and Cultural Study in West Semitic Impact on Mycenaean Greece (pp. 37, 44, 45, 95, 96), Hindson does not mention the possibility that Astour exposes in his first chapter, that some of the Sea peoples were originally of Semitic background (Astour, pp. 109, 110). This would be an interesting solution to the early references to Philistines.

Numerous typographical errors could be cited and may slightly annoy the reader, but they can be overlooked in favor of the valuable content.

D. Brent Sandy

Grace College

BIOLOGY: A SEARCH FOR ORDER IN COMPLEXITY. By John N. Moore and Harold S. Slusher. Zondervan Publishing House, Grand Rapids, 1970. 548 pp. \$7.95.

This is the first textbook prepared for high school use by a special biology textbook committee of the Creation Research Society. Written by a team of qualified specialists in the biological sciences, it is unique among biology texts in its presentation and interpretation of the actual facts of the science of biology from a creationist viewpoint.

The subject matter is divided into ten units covering such tradi-

tional topics as the scientist, the scientific method and its application; the chemical basis for the study of biology; the nature of living things, genetics, and embryology; the classification of organisms; small plants and animals including fungi, viruses, bacteria, algae, and protozoa; animals with and without backbones; the biology of man with emphasis on his anatomy and physiology; plants with and without conducting systems; ecology and conservation.

An outstanding addition is the incorporation of a unit of five chapters on the theories of biologic change which effectively punctures the balloon of organic evolution. Following a discussion of the origin of the theory of evolution, arguments are given to refute the supposed evidences for evolution from historic geology (fossils), and from anatomical, embryological and biochemical similarities of organisms. Also included are chapters on the existence of early man, limited variation versus unlimited change, and the serious problems facing evolutionists as those of mechanism, of establishing new traits, of the origin of life, of structural evolution, and of the uniqueness of man. The weakness of using vestigial organs as evolutionary evidence is clearly emphasized as is the absence of fossil or living transitions between invertebrates and vertebrates.

The text was written to counter the monopolistic and dogmatic presentation of the atheistic theory of evolution in the nation's high schools. It is the opinion of this reviewer that the authors and the Creation Research Society have achieved this goal with a balanced presentation reasonably free of bias. Perhaps it should be noted that both evolutionists and creationists do not disagree concerning verifiable scientific laws and facts. Rather, it is in the area of philosophical assumptions, conclusions and predictions regarding the subject of origins where they disagree, and this is not true science. Although it is readily understood that the Creation Research Society in its desire to have its text considered and accepted by state school boards throughout the United States has tried to avoid any religious implications, it is nevertheless the sincere opinion of this reviewer that it would have been far more honoring to God if the "Creator" had been clearly identified as the God of the Bible and if pertinent Scripture passages (especially chapter one of Genesis) were cited where appropriate.

From a technical standpoint, the majority of the illustrations are excellent, but many of the photographic reproductions are small and indistinct. It is hoped that in future editions this minor defect will be remedied and that the textbook committee will utilize color photographs which would greatly enhance the clarity and appeal of the text. It would also be a useful addition if a glossary of biological terms was incorpo-

rated in future editions. Nevertheless, the Creation Research Society is to be heartily commended for this noble effort to bring order out of complexity within the science of biology, especially with regard to the perennial problem of special creation versus evolution.

Raymond L. Scott

Columbia Bible College

WHAT CHRIST THINKS OF THE CHURCH. By John R. W. Stott. William B. Eerdmans Publishing Co., Grand Rapids, 1972. 128 pp. \$1.50, paper.

John R. W. Stott, rector of All Souls Church (Anglican) in London, England, and Honorary Chaplain to the Queen of England, has distinguished himself to American Christians through his preaching visits and many books as an outstanding expositor of the Word of God. This volume, printed in its first American edition in 1958, now reappears to enhance further its author's reputation.

This is a study of the letters to the seven Asian churches addressed in Revelation 2 and 3. In size and content it is reminiscent of similar studies by G. Campbell Morgan, E. M. Blaiklock, Donald Grey Barnhouse, and William Barclay. Like all these authors, Stott draws appreciatively on the research of Sir Wm. Ramsay's, The Letters to the Seven Churches of Asia. In addition to awareness of the historical background of these letters, Stott subtly demonstrates again and again his knowledge of the Greek text and of many correlating Scriptures throughout the Old and New Testaments. The result is a book comprehensive in research and treatment, expert in hermeneutical skill, rich in Biblical doctrine, popular in style and soul-searching in application.

Occasional Anglicanisms ("a tinker's cuss" p. 102) of expression and some references to the liturgy and literature of the Anglican Church may amuse Grace Journal readers, and the author's post-tribulationism colors his interpretation of 3:10, but these faults do not diminish the exceptional value of this work.

Robert F. Ramey

Grace Theological Seminary

THE BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM. By Neal Punt. Baker Book House, Grand Rapids, 1960.

A good filing system is essential to efficient living. The ability

to sort, store and recall many reference items is particularly important to a teacher or preacher who needs quick access to many bits of information. The outline and procedure presented in the Baker Filing System should be of great help to those who need this kind of assistance. It is carefully structured and yet allows the user sufficient freedom and flexibility for his personal needs. As the title suggests, the system is adaptable to either topics or texts.

This system includes a 2,200 topic list, alphabetically arranged. The list of topics is cross-indexed for synonyms, antonyms and related topics. The system (all printed and bound in the one volume) provides 2000 reference spaces, each with 20 blank reference lines, for the listing of each entry within the topic. Complete directions are offered at the beginning of the book. Once these are mastered and the file is set up accordingly, the system is fairly simple to use.

Some might question the wisdom of the time-consuming process of writing down the name of every entry in the file. File theorists differ on this point. However, in this system, the writing step enables the user to cross-reference his books and magazines with the actual filed entries. All Grace Journal readers should consider setting up a file to make them more efficient in the service of Christ. The Baker System is a good one.

Robert F. Ramey

Grace Theological Seminary

SONGS THAT LIFT THE HEART. By George Beverly Shea with Fred Bauer. Fleming H. Revell Co., Old Tappan, New Jersey, 1972. 125 pp. \$3.95.

This is a personal story by one of America's best loved Gospel singers about the hymns he loves best. He tells of the music education that his parents gave him from his earliest days at home. The song that later was to become his theme on his national radio broadcast, "Singing I Go," was first sung to him by his mother who regularly sang the song early in the morning to arouse her household. Although this book is not meant to be an autobiography, each succeeding page shares with the reader some additional anecdote out of his life involving the learning, writing or appreciation of some great hymn.

This little volume might easily serve as a personalized, abbreviated hymnology. Bev Shea knows many of the authors of the great Christian songs either by personal acquaintance or by research, and he tells the background stories of their hymns with obvious appreciation.

The names of famous contemporary Christian musicians and evangelists appear regularly throughout the story. It is of special interest to read of Shea's part in the world-wide ministry of the Billy Graham team.

Grace Journal readers will enjoy this refreshing and interesting story of old favorites and newer songs as well. This would make a good gift for someone who needs the enduring message of "songs that lift the heart."

Robert F. Ramey

Grace Theological Seminary

ALL THE APOSTLES OF THE BIBLE. By Herbert Lockyer. Zondervan Publishing House, Grand Rapids, 1972. 278 double column pp. \$5.95.

This is the latest, the 13th, volume from the prolific pen of Dr. Lockyer in his famous "all" series of scriptural reference works. In this volume he discusses not only all the original Twelve, Matthias, and Paul, but also all those who in the larger sense of the term are specifically or probably called "apostles" in the New Testament. On the basis of Heb. 3:1 a short section is also devoted to Christ "the Apostle of the Apostles."

The volume opens with a general discussion dealing with Christ's purpose in choosing the Twelve and the privileged preparatory training which they received. The major portion of the volume, dealing with "the Particular Personalities of all Named Apostles," is based on the Biblical material concerning each. The last section of the book is devoted to gathering up the legendary deeds and deaths of these individuals. For most readers this material, which Lockyer rightly marks as uncertain, will be unfamiliar. For good measure several appendixes deal with various things "apostolic," Apostolic Symbols, Succession, Fathers, Creed, Frauds, etc. These appendixes add to the value of the volume. A scriptural index is included.

Dr. Lockyer is a firm evangelical in his views. He has read widely and frequently refers to or quotes from other works. It is to be regretted that he does not give the full bibliographical data for the sources quoted. At times Dr. Lockyer asserts a view without indicating that there are other possible interpretations. In his brief reference to "Junias, or Junia" he assumes that the reference is to a man and does not even note that it may equally be the name of a woman (p. 200). He asserts that Timothy was sent back to Thessalonica from Athens "to complete the organization of the church there" (p. 234), but such a purpose is not indicated in the Thessalonian epistles. His presentation of his view that the election of Matthias to replace Judas was

unjustified does not give recognition to arguments against his view.

To those interested in New Testament biographical study this volume will be of lasting interest. Its numerous rich homiletical treasures should stimulate the sermonic interests of any pastor.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

ALL THE TRADES AND OCCUPATIONS OF THE BIBLE. By Herbert Lockyer. Zondervan Publishing House, Grand Rapids, 1969. 327 pp. \$4.95.

Herbert Lockyer's books are profitable, especially his "All" series. This work is an in-depth study of ancient arts and crafts, how people lived and labored. He covers a total of 200 male occupations (secular and sacred) and 18 female occupations.

Some of the historical-archeological facts of this book are enlightening. Examples to be noted are "the Cosmetologist," "the Dyer" and "the Postman." Spiritual applications are strengthening in such articles as "the Benefactor," "the Harvester" and "the Servant." Word meanings and origins are helpful, e.g. "butler," a Hebrew word meaning "cupbearer." The activities of Christ in certain occupations are worth the price of the book. This basic material would make an excellent series of Bible lessons or sermons on the life of Christ.

The occupations are considered alphabetically with the male and female works taken separately. Cross references are given such as "the Clerk" (pp. 74, 75) and "the Town Clerk" (p. 233). Footnotes are not used and references to authors like Edward Young (p. 40) are often unidentified in the text or the bibliography (p. 300). The length of the discussions range from "the Tutor" with nine lines to "the Soldier" with ten pages. An exhaustive Scripture reference is given at the back of the book.

In a vast work like this, not all readers will agree with the ideas of Lockyer (e.g. Phoebe, "the Deaconess," or Israel's last jubilee begins with I Thess. 4:16, I Cor. 15:52). If this book is reprinted, some problems might be considered: "sheep" for "sleep" (p. 200); "after" for "before" (p. 61); author "Fairburn" (p. 74, cf. "Fairbairn," p. 300).

James H. Gabhart

First Baptist Church
Chesterton, Indiana

ALL THE HOLY DAYS AND HOLIDAYS. By Herbert Lockyer. Zondervan Publishing House, Grand Rapids, 1968. 283 pp. \$4.95.

Ministers and teachers shy away from preaching another man's work. However, most speakers need resource material and Dr. Herbert Lockyer is a good source. All of his books are profitable.

This work contains thirty-eight sermons on all the national and religious memorial days. Of course, he travels the road of western, protestant tradition or he would need volumes to cover all sacro-secular days of the world. His sermonic meditations run the gamut from Christmas through Election day. For regular holidays, Dr. Lockyer remembers days such as St. Patrick's day, April Fool's day and vacation days. He includes the common "holy" days of Easter, Pentecost and Lent. He has sermons for unusual days such as pupil graduation, pastor ordination and children dedication.

Each sermon is preceded by an applicable poem or valuable reading. The meditations are short, three to seven pages in length. Each sermon has a discussion of the origin of the day, the importance of holding it and a spiritual application. Dr. Lockyer quotes very few Bible verses, but he gives the spiritual sense. As in his other works, he omits author names, book titles and page numbers from his references. Dr. Lockyer is an English author and lecturer worthy of the reader's attention.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE IMPORTANCE OF INSPIRATION. By James T. Jeremiah. Regular Baptist Press, Des Plaines, Illinois, 1972. 93 pp. \$2.95.

Here is the clear testimony of a conservative Baptist preacher and college president concerning his faith in the plenary inspiration and infallible authority of the Bible. Dr. Jeremiah, who has been president of Cedarville College since 1954, presents the importance of inspiration to Biblical authority, to fulfilled prophecy, to the expository preacher, and to Christian experience. The four chapters are well outlined; the message is clearly presented and easily read. The writer has read extensively and makes frequent apt quotations from various conservative sources. Liberal writers are not quoted, nor represented in the Bibliography. The author appropriately makes frequent scriptural quotations as the foundation for the teaching.

The third chapter, which deals with the importance of inspiration to the expository preacher, presents a timely message for our day. This chapter especially would make this small volume an appropriate gift to any young man who is preparing for or beginning his ministry as a preacher and teacher of the Word of God. A valuable addition for any church library.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

BOOKS RECEIVED

- THE PLAIN TRUTH ABOUT ARMSTRONGISM. By Roger R. Chambers. Baker Book House, Grand Rapids, 1972. 146 pp. \$1.25.
- HELP! I'M A PARENT. By Dr. Bruce Narramore. Zondervan Publishing House, Grand Rapids, 1972. 174 pp. \$3.95, cloth.
- A GUIDE TO CHILD REARING. By Dr. Bruce Narramore. Zondervan Publishing House, Grand Rapids, 1972. 160 pp. \$2.95, paper.
- CHURCH ALIVE. By William Sanford LaSor. Gospel Light Publications, Glendale, California, 1972. 429 pp. \$1.95.
- HEAVY QUESTIONS. By Dave Grant. Gospel Light Publications, Glendale, 1972. 167 pp. \$1.25.
- BODY LIFE. By Ray C. Stedman. Gospel Light Publications, Glendale, 1972. 149 pp. \$.95.
- JOURNEY AWAY FROM GOD. By Robert P. Benedict. Fleming H. Revell Co., Old Tappan, New Jersey, 1972. 189 pp. \$4.95, cloth.
- CHRISTIAN COUNSELLING AND OCCULTISM. By Dr. Kurt E. Koch. Kregel Publications, Grand Rapids, 1972. 338 pp. \$4.50, paper.
- I CORINTHIANS, A SELF-STUDY GUIDE. By Irving L. Jensen. Moody Press, Chicago, 1972. 112 pp. \$1.50.
- GLEANINGS FROM ELISHA. By Arthur W. Pink. Moody Press, Chicago, 1972. 254 pp., \$5.95, cloth.
- FRONTIERS IN MISSIONARY STRATEGY. By C. Peter Wagner. Moody Press, Chicago, 1971. 223 pp. \$4.95, cloth.
- THE KINGDOM OF GOD VISUALIZED. By Ray E. Baughman. Moody Press, Chicago, 1972. 286 pp. \$5.95, cloth.
- LIVING IN THE SPIRIT--IS IT REAL? By Manford George Gutzke. Baker Book House, Grand Rapids, 1972. 238 pp. \$2.95, paper.
- A TREASURY OF G. CAMPBELL MORGAN. Compiled by Ralph G. Turnbull. Baker Book House, Grand Rapids, 1972. 229 pp. \$2.95, paper.
- HAGGAI, ZECHARIAH, MALACHI. By Joyce Baldwin. Inter-Varsity Press, Downer's Grove, Illinois, 1972. 253 pp. \$5.95, cloth.
- COUNSELING. By Lars I. Granberg and others. Baker Book House, Grand Rapids, n.d. 162 pp. \$1.65, paper.
- HOMILETICS. By Vernon L. Stanfield and others. Baker Book House, Grand Rapids, n.d. 156 pp. \$1.65, paper.
- A MINISTER'S OBSTACLES. By Ralph G. Turnbull. Baker Book House, Grand Rapids, reprinted 1972. 192 pp. \$2.95, paper.
- WHAT YOU BELIEVE AND WHY. By Leslie Woodson. Zondervan Publishing House, Grand Rapids, 1972. 160 pp. \$1.95.
- YOUTH MINISTRY - Its Renewal in the Local Church. By Lawrence O. Richards. Zondervan Publishing House, Grand Rapids, 364 pp. \$6.95, cloth.
- AN INDEX to the Bauer-Arndt-Gingrich GREEK LEXICON. By John R. Alsop. Zondervan Publishing House, Grand Rapids, Reprinted 1972. 489 pp. \$4.95, paper.
- JERUSALEM TO ROME. By Homer A. Kent, Jr. Baker Book House, Grand Rapids, 1972. 202 pp. \$2.95; \$3.95, cloth.
- PLAIN TALK ABOUT REAL CHRISTIANS. By Manford George Gutzke. Baker Book House, Grand Rapids, 1972. 118 pp. \$1.95.
- EFFECTIVE COUNSELING. By Gary Collins. Creation House, Carol Stream, Illinois, 1972. 202 pp. \$2.95, paper.
- MAN IN TRANSITION. By Gary Collins. Creation House, Carol Stream, Illinois, 1971. 203 pp. \$4.95, cloth.
- OUR SOCIETY IN TURMOIL. Edited by Gary Collins. Creation House, Carol Stream, Illinois, 1970. 306 pp. \$5.95, cloth.
- THE GOSPELS IN CURRENT STUDY. By Simon Kistemaker. Baker Book House, Grand Rapids, 1972. 171 pp. \$2.95, paper.
- GOD CALLING. By A. J. Russell, Ed. Fleming H. Revell Co., Old Tappan, New Jersey, 1972. 208 pp. \$1.25.
- THE TOUCH OF THE MASTER'S HAND. By Charles L. Allen. Fleming H. Revell Co., Old Tappan, New Jersey, 1972. 128 pp. \$.95.
- TOWARD A THEOLOGY FOR THE FUTURE. Edited By Clark H. Pinnock & David F. Wells, Creation House, Carol Stream, Illinois, 1971. 329 pp. \$4.95.
- BEFORE THE LAST BATTLE-ARMAGEDDON. By Arthur E. Bloomfield. Bethany Fellowship, Inc., Minneapolis, 1971. 192 pp. \$1.95.

- THE THIRD DIMENSION. By Rex Humbard. Fleming H. Revell Co., Old Tappan, New Jersey, 1972. 154 pp. \$3.95.
- THE GRACE OF GOD IN THE GOSPEL. By John Cheeseman and others. The Banner of Truth, Carlisle, Pennsylvania, 1972. 141 pp. \$1.25.
- A NEW BREED OF CLERGY. By Charles Prestwood. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 108 pp. \$1.95.
- GENESIS IN SPACE AND TIME. By Francis A. Schaeffer. Inter-Varsity Press, Downers Grove, Illinois, 1972. 167 pp. \$2.25.
- SCIENCE TEACHING. By Robert J. Ream. Presbyterian and Reformed Publishing Company, Box 185 Nutley, New Jersey 07110, 1972. 103 pp. \$2.50, paper.
- THE BIG UMBRELLA. By Jay E. Adams. Presbyterian and Reformed Publishing Company, Box 185 Nutley, New Jersey 07110, 1972. 265 pp. \$3.75, paper.
- PURSUED. By Vera Schlamm with Bob Friedman. Gospel Light Publications, 110 W. Broadway, Glendale, California, 1972. 212 pp. \$1.25, paper.
- ARE DEMONS FOR REAL? By Robert Peterson. Moody Press, Chicago. 134 pp. 1972. \$.75, paper.
- THE RSV HANDY CONCORDANCE. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 191 pp., \$1.25, paper.
- THE JOHANNINE LOGOS. By Gordon H. Clark. Presbyterian and Reformed Publishing Co., Box 185, Nutley, New Jersey, 1972. 90 pp., \$2.95, paper.
- THE EPISTLE OF JUDE. By George Lawrence Lawlor. International Library Series, Presbyterian and Reformed Publishing Co., 1972. 151 pp. \$3.95, paper.
- JESUS THE MESSIAH. By Donald Guthrie. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 386 pp. \$6.95, cloth.
- CHRIST IN THE PSALMS. By John E. Hunter. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 145 pp., \$1.25, paper.
- HOW LOST ARE THE HEATHEN? By J. Oswald Sanders. Moody Press, Chicago, 1972. 80 pp. \$.75, paper.
- THE COMPELLING INDWELLING. By James H. Jauncey. Moody Press, Chicago, 1972. 127 pp. \$1.95, paper.
- AN INTRODUCTION TO CONTEMPORARY PREACHING. By J. Daniel Baumann. Baker Book House, Grand Rapids, Michigan, 1972. 302 pp. \$6.95, cloth.
- MY NAME IS LEGION. By Glenna Henderson. Bethany Fellowship, Minneapolis, Minnesota, 1972. 128 pp. \$3.95, cloth.
- THE CRAFT OF SERMON CONSTRUCTION. By William E. Sangster. Baker Book House, Grand Rapids, Michigan, 1972. 208 pp. \$2.95, paper.
- YOU THE TEACHER. By Lawrence O. Richards. Moody Press, Chicago, 1972. 124 pp. \$1.95, paper.
- CHURCH/MISSION TENSIONS TODAY. By C. Peter Wagner. Moody Press, Chicago, 1972. 238 pp. \$4.95, cloth.
- AUDIO-VISUAL MEDIA. (In Christian Education) By Gene A. Getz. 1972. 236 pp. \$5.95, cloth.
- DELIVER US FROM EVIL. By Don Basham. Chosen Books, Washington Depot, Connecticut, 1972. 223 pp. \$4.95, cloth.
- PREACHING FROM THE TYPES AND METAPHORS OF THE BIBLE. By Benjamin Keach. Kregel Publications, Grand Rapids, Michigan 49501. 1972. 1,007 pp. \$12.95, cloth.
- DARE TO DISCIPLINE. By Dr. James C. Dobson, Jr. Co-published, Gospel Light Publications, Glendale, and Tyndale House, Publishers, Wheaton, 1972. 244 pp. \$1.95, paper.
- NIGHT SCENES IN THE BIBLE. By Daniel March. Kregel Publications, Grand Rapids, n.d. this ed. 336 pp. \$5.95, cloth.
- THE GOSPEL IN THE STARS. By Joseph A. Seiss. Kregel Publications, Grand Rapids, 1972. 188 pp. \$6.95, cloth.
- FOR TIMES LIKE THESE. By William Culbertson. Moody Press, Chicago, Illinois, 1972. 128 pp. \$.75.
- THE QUEST FOR NOAH'S ARK. By John Warwick Montgomery. Bethany Fellowship, Inc. Minneapolis, Minnesota, 1972. 335 pp. \$6.95.
- WORSHIP & POLITICS. By Albert F. Gedraitis. Wedge Publishing Foundation, Toronto 2B, Canada, 1972. 93 pp.
- THE CROSS AND THE FLAG. By Clouse - Linder - Pierard. Creation House, Carol Stream, Illinois, 1972. 261 pp. \$2.95, paper.
- INDEPENDENT BIBLE STUDY. By Irving L. Jensen. Moody Press, Chicago, Illinois, 1972. 188 pp. \$2.95, paper.

- THE CITY. By George Sweeting. Moody Press, Chicago, Illinois, 1972. 128 pp. \$2.95, cloth.
- LIVING THOUGHTS FOR THE CHILDREN'S HOUR. By Kenneth N. Taylor. Moody Press, Chicago, Illinois, 1972. 126 pp. \$2.95, cloth.
- THE UNPRIVATE LIFE OF A PASTOR'S WIFE. By Frances Nordland. Moody Press, Chicago, Illinois, 1972. \$3.95, cloth. 176 pp.
- CRUCIAL ISSUES IN MISSIONS TOMORROW. By Donald McGavran. Moody Press, Chicago, Illinois, 1972. 272 pp. \$4.95, cloth.
- V. RAYMOND EDMAN in the presence of the King. Moody Press, Chicago, Illinois, 1972. 255 pp. \$4.95, cloth.
- QUESTIONS FREQUENTLY ASKED ME ON PROPHECY. By Salem Kirban. Moody Press, Chicago, Illinois, 1972. 61 pp. \$1.95, paper.
- REVELATION VISUALIZED. By Gary Cohen & Salem Kirban. Moody Press, Chicago, Illinois, 1972. 480 pp. \$8.95, paper.
- JAMES a practical faith. By Murray W. Downey. Moody Press, Chicago, Illinois, 1972. 141 pp. \$2.25, paper.
- THE NEW TESTAMENT. By Charles B. Williams. Moody Press, Chicago, 1972. 572 pps. \$1.95, paper.
- THE PASTOR'S WIFE AND THE CHURCH. By Dorothy Harrison Pentecost. Moody Press, Chicago, Illinois, 1972. 315 pp. \$2.95, paper.
- THE BEGINNING OF SORROWS. By Salem Kirban. Moody Press, Chicago, Illinois, 1972. 142 pp. \$3.95, paper.
- THE EPISTLE TO THE HEBREWS. By Homer A. Kent, Jr. Baker Book House, Grand Rapids, 1972. 303 pp. \$5.95, cloth.
- RESHAPING EVANGELICAL HIGHER EDUCATION. By Marvin K. Mayers, Lawrence Richards, Robert Webber. Zondervan Publishing House, Grand Rapids, 1972. 215 pp. \$6.95.
- SALVATION. Lewis Sperry Chafer. Zondervan Publishing House, Grand Rapids, 7th printing, 1972 (Copyright, 1917). 149 pp. \$1.95, paper.
- OUTLINES OF THEOLOGY. By A. A. Hodge. Zondervan Publishing House, Grand Rapids, reprinted 1972 from 1879 edition. 678 pp. \$9.95, cloth.
- THE SERMON ON THE MOUNT. By James Montgomery Boice. Zondervan Publishing House, Grand Rapids, 1972. 328 pp.
- A SYMPOSIUM ON CREATION. By Donald W. Patten. Baker Book House, Grand Rapids, 1972. 159 pp. \$2.95, paper.
- SPEAKING FOR THE MASTER. By Batsell Barrett Baxter. Baker Book House, Grand Rapids, 1972 (reprinted). 134 pp. \$2.95, paper.
- A CHRISTIAN VIEW OF ORIGINS. By Donald England. Baker Book House, Grand Rapids, 1972. 138 pp. \$2.95, paper.
- EXPOSITORY SERMONS ON THE BOOK OF DANIEL, Vol. 4. By W. A. Criswell. Zondervan Publishing House, 1972. 192 pp., cloth.
- HOW I CHANGED BY THINKING ABOUT THE CHURCH. By Richard C. Halverson. Zondervan Publishing House, 1972. 120 pp. \$3.95, cloth.
- WHICH BIBLE? Edited by David Otis Fuller, D.D. Grand Rapids International Publications, Grand Rapids, (a division of Kregel, Inc.), Box 2607, 1972. 318 pp. \$2.95, paper.
- IS LIFE WORTH LIVING? By Floyd E. Mallott. The Brethren Press, Elgin, Illinois, 1972. 124 pp. \$4.25, cloth.
- THE BOOK OF HABAKKUK. By John H. Stoll. Baker Book House, Grand Rapids, 1972. 89 pp. \$1.50, paper.
- TRUTH ON FIRE. By Clark H. Pinnock. Baker Book House, Grand Rapids, 1972. 94 pp. \$1.95, paper.
- THE CITY AND THE SIGN. By Geoffrey T. Bull. Baker Book House, Grand Rapids, 1972. 156 pp. \$3.95, cloth.
- MALACHI'S MESSAGE FOR TODAY. By G. Campbell Morgan. Baker Book House, Grand Rapids, 1972. 131 pp. \$1.95, paper.
- SATAN IS ALIVE AND WELL ON PLANET EARTH. By Hal Lindsey with C. C. Carlson, Zondervan Publishing House, Grand Rapids, 1972. 255 pp. \$2.25, paper.
- THE NEW COMPACT TOPICAL BIBLE. Compiled by Gary Wharton. Zondervan Publishing House, Grand Rapids, 1972. 536 pp. \$4.95, cloth.
- GENESIS IN SPACE & TIME. By Francis A. Schaeffer. Regal Div., Gospel Light Publications, Glendale, California, co-published with Inter-Varsity, 1972. 174 pp. \$2.25.





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TO OUR READERS

With regret it must be announced that this will be the last issue of GRACE JOURNAL. For fourteen years the faculty of Grace Theological Seminary has endeavored to provide serious reading fare in Biblical and related studies. Reviews of significant books have assisted busy pastors, teachers, and students in keeping abreast of the growing stream of religious volumes, particularly those of evangelical interest. Lectures of enduring value delivered at Grace Seminary have been made available to a much larger audience through inclusion in the pages of GRACE JOURNAL. Many letters of appreciation testify to the help provided by the articles and book reviews of our contributors, and this has been encouraging to the editorial staff.

Time, however, brings its changes. For the faculty of Grace Theological Seminary the increased burdens imposed by a steadily growing student body have necessitated a reassessment of priorities. Nevertheless it has not been without a sense of regret that the step of ceasing publication of GRACE JOURNAL has been taken. The expressions of support from our readers have been deeply appreciated, and the faculty of the Seminary is desirous of continuing its contribution to the vital work of Biblical and theological study, not only in the classroom but through the printed page. Toward this end a different format is under study. We are confident that we may count on the prayers of our faithful readers that Grace Theological Seminary may continue to have an important ministry in the cause of Biblical Christianity.

--Homer A. Kent, Jr.

THE MANY COMPENSATIONS FOR FAITHFUL CHRISTIAN SERVICE

HERMAN A. HOYT
President
Grace Theological Seminary

It is innate in the thinking of men that service deserves reward. To put the matter as an objective fact, "The laborer is worthy of his hire" (Luke 10:7). Therefore, the structure of society is arranged about this central idea, and so far as history reveals, it has always followed this principle. The only exception is the slave, and even here there was a measure of consideration given to the provision for his keep.

It is current in the thinking of today that reward is computed in terms of material things. Within the context of a highly developed monetary system this is generally identified as money. This medium of exchange makes it easy to shift from one sort of substantial goods to another with the least difficulty. Even the servant of God finds it more convenient to compute his services in terms of money.

It is amazing, however, to discover that compensation ranges far beyond the material rewards, and these outweigh monetary worth. There are few who give sufficient attention to these to realize that these provide the driving force for the most faithful service, and provide spontaneity and fragrance for the ministry. When I began to itemize the length and breadth of these as they relate to my own service, I began to realize how much these must mean to others.

In the course of this discussion, I want to discuss seven. And this discussion must of necessity be brief.

I. THERE IS THE COMPENSATION CENTERING IN THE PREROGATIVE FOR SERVICE

In a context dealing with the right use of Christian liberty, but at this point focusing on remuneration, the Apostle Paul declares, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible

crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:23-27).

The subject of salvation is not under consideration in this passage. It is addressed to saved people. But the subject of service is the focal point. The privilege of service the Apostle Paul counts as his highest possession. And he does not want to do anything that would disqualify him so that it would be necessary to lay him on the shelf.

This means that appointment to service is a divine function. A dispensation of the gospel had been committed to him (1 Cor. 9:17). The Lord Jesus Christ had enabled him, and counted him faithful, putting him into the ministry (1 Tim. 1:12). He found himself, therefore, by this appointment "a preacher and an apostle, and a teacher of the Gentiles" (2 Tim. 1:11). He soon learned that no man taketh this to himself, but only as they are called of the Lord are they inducted into such a high and holy place of ministry. But he also learned that appointment to service is only the first step in this program.

There is also the apprehension of service which devolves upon the servant himself on the human side. As he pursued this ministry and experienced the things which God wrought through him (1 Cor. 15:10; Acts 14:27), he began to prize more highly the value of this ministry. He even contemplated what it would mean to have this ministry taken from him. He reached that place where he was willing to undergo any hardship or any stringency of self-discipline that he might not be disqualified for ministry and be laid on the shelf. He found in this ministry a compensation all its own. Here was a compensation dearer than life itself. This was his life. To have it taken from him would have converted him into a human derelict. He could not countenance the thought.

II. THERE IS THE COMPENSATION CENTERING IN THE PROCEDURE OF OPERATION

The function of the ministry is twofold. It consists first of all in performing the function of a depository for the conservation of the truth, and in the second place that of a broadcaster for the communication of the truth. These are really two sides of one thing. For what you communicate you conserve; and you conserve only by means of communication.

The conservation of the truth is one of the important functions of the ministry. To Timothy Paul declared that the glorious gospel had been committed to his trust (1 Tim. 1:11). In turn he said to Timothy, "This charge I commit unto thee, son Timothy, according to the prophecies

which went before on thee, that thou by them mightest war a good warfare, holding faith" (1 Tim. 1:18-19). "O Timothy, keep that which is committed to thy trust" (1 Tim. 6:20). Into the hands of the faithful few this charge is laid. Whereas this message is recorded in the Bible, the Word of God, it is not conserved in the fullest sense of that word until it takes shape in the mind and heart and consciousness of a man. There it takes on vitality and breadth and reality.

But coupled with conservation there must be the communication of the truth. Paul established this connection. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (1 Tim. 4:6). The good minister is therefore urged to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine" (2 Tim. 4:2). Conservation will acquire a genealogy when the minister follows the injunction that "the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2).

The consciousness of performing this function brings its own compensation that cannot be duplicated in any other way. Books will grow old with age and be counted of little value to a modern and changed generation. But there is nothing antiquated or out of date in the message of life that is conserved and communicated by the living voice of one who has experienced it.

III. THERE IS THE COMPENSATION CENTERING IN THE PURPOSE OF THE MINISTER

This deals with the motivation for the ministry. And it strikes at the heart of ministry which differentiates it from the calling of God and a mere professionalism. Mere professionalism will degenerate into dead formalism and at last into liberal pretense. May God deliver us from that. But motivation which is divorced from any form of selfish aggrandizement and sees two focal points, the first disappearing into the second, will be a ministry that will be dynamic and enduring.

The motive of serving the Church is the nearest to our experience and far reaching. Paul declared, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). It is clear that every phase of salvation is in view: past, present, future. This means that he had one controlling passion, and that was that his life and ministry would contribute to men and women everywhere, so that those among them who were the elect would be enabled to move forward to that phase

of salvation which they had not yet experienced and reach that final phase of eternal glory with our Lord and Savior Jesus Christ. This meant ignominy, hunger, deprivation, imprisonment, defamation, peril to life. Hence, men among the intelligentsia were moved by this man; men in high political station, men who belonged to the military, men who were among the class of slaves.

The motive for glorifying the Lord is overshadowing and basic for the ministry. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). This motive is all consuming. There is no area of experience where it cannot be applied. With this as the guiding principle in life, the path appointed of the Lord at times may seem most narrow and rock-strewn. It leads to Calvary. That is where the journey ended for Christ. It led to the crucifixion of Peter upside down. It led to the chopping block for the Apostle Paul. It has meant the silent contempt and the open persecution of many for Christ's sake. But over that way those saints have traveled, there was joy that they could suffer for Christ. As Paul put it to those who were attempting to dissuade him from the path he knew to be right, "But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). It was this man who near the end of his life could face the Sanhedrin and exclaim, "I have lived in all good conscience before God until this day" (Acts 23:1).

This is compensation in its own right.

IV. THERE IS THE COMPENSATION CENTERING IN THE PRODUCT BEING DEVELOPED

The rewards of the servant of God are closely associated with the actual experiences that go into the ministry. It is impossible to initiate the procreative process without finding in the child a compensation in its own right. This is just as true of the ministry. In the nature of the case, there is the travail to bring to nativity, and this is followed by the process of nourishing to bring to maturity.

The nativity of a human soul in the Christian faith led the Apostle Paul to exclaim, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). It was in the midst of deep travail that this birth took place. "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but

in the power of God" (I Cor. 2:3-5). He was in the midst of a foreign population, the marks of paganism stamped on every area of life, in the shadow of intellectualism, confronting the loathsomeness of immorality, menaced by political foes, in the most populous city of Greece. And yet his straightforward testimony brought some souls to the birth. This was compensation in itself for all that he had ventured for the Lord.

The nurturing of a human soul to maturity in the faith follows the same pattern. In stirring language the Apostle Paul describes the time and energy spent over the saints in Thessalonica. "We were gentle among you, even as a nurse cherisheth her children: So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory... For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 2:7-12, 19-20).

V. THERE IS THE COMPENSATION CENTERING IN THE AREA OF PERSONAL SATISFACTION

The thing I am about to discuss is in some sense related to all that I have said. And yet there is a sense in which, if all the other things that could be classified as compensation were suddenly nullified, this one thing would be sufficient compensation in itself. I am talking about something that is totally apart from position, procedure, purpose, and product. I am now talking about something that is intensely personal. Is there not something about being set aside for ministry that brings its own inner satisfaction, and that satisfaction leads you to say to yourself, I wouldn't trade places with any other man? Let me suggest three aspects of this truth.

There is that personal satisfaction of being a recipient of the truth. In the three personal accounts of Paul's conversion he lays special emphasis upon this fact. He revels in the fact that the God of his fathers has chosen him to see the face of the just One, to hear His voice, and to know His will (Acts 22:14). There is something about that that is utterly staggering to the imagination; that God in His grace should select him out of the multitude, and then reveal Himself to him, when the milling multitudes of men go on their blind and uncertain way. You cannot

read these accounts of Paul's conversion, nor the intimations appearing in Paul's writings without being convinced that he cherished this revelation. Lest he be lifted up overmuch, the Lord had to send a messenger of Satan to buffet him. But even in physical affliction, there was no diminution of gratitude for this privilege (2 Cor. 12:1-10).

There is that personal satisfaction for comprehension of the truth. This cannot be complete comprehension, for that would argue for an infinite mind. One must exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out" (Rom. 11:33). But there is a revelation of wisdom that the Spirit of God gives. This is a "wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory: But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:6-10). This brings the believer to that place where he is able to examine all things (I Cor. 2:15).

The compensation of inner satisfaction that he has a grasp of truth, he comprehends the movement of the times, and he realizes his own place in that grand system of the ages is overwhelming. It is the conviction born of this comprehension that leads one to say in life's darkest hour: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

VI. THERE IS THAT COMPENSATION CENTERING IN THE AREA OF RECIPROCATING GRATITUDE

There has never been invented anything to take the place of expression of gratitude from a human heart for benefit received. It is a fragrance rising from an appreciative heart in which there is no merit and where no merit is intended, but by virtue of its very nature it becomes an overflowing compensation to him upon whom it is conferred. It is the return of grace for grace received, and takes a large place in the life and ministry of the servant of God. It does what money can never do.

Gratitude in expression for conversion is one place where the minister is the recipient. In one of the testimonies of Paul he refers

to the ministry of Stephen. "And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him" (Acts 22:19-20). That is Paul's way of expressing gratitude for the human instrument that led him to salvation. He remembered his invincible exposition of the Scriptures in the Alexandrian Synagogue, the inescapable indictment of his apologetic before the Sanhedrin, that face which shone like that of an angel, and the perfect willingness of Stephen to suffer death for the Lord Jesus, even though innocent. And here in this testimony before the Jews he pays tribute to this man as having such a large part in leading him to conversion.

The necessary exhortation to continue in the faith has aroused the gratitude of many a saint. Over and over again Paul exercised this ministry in behalf of those saints he had led to the Lord (Acts 13:43). He urges Timothy more than once to continue in those things which he learned and was assured of, knowing of whom he had learned them (2 Tim. 3:14). There is no recorded word of response. But it is a fair assumption that if there are any records, they will reveal the often-repeated expressions of thanksgiving that Paul was used of God to help them over the hard places, to encourage when the going was rough, to explain the confusing situations that produced frustration. Many can recall instances when they have been encouraged by those whom they have helped. Is not this a compensation of inestimable value?

Commitment to the ministry also comes in for its share of compensation when traced to a human agent. It was a pastor who put the matter to me so that I could not escape the issue. For this I shall be eternally grateful. Perhaps every ministerial reader can trace his experience back to a time, and a place, and a person who was used of the Lord to bring him into the place of ministry. Surely you are grateful. And perhaps you have in turn had that experience with others. Does it give you an inner satisfaction, more than that, a reward for the privilege of being used in that way? Here is something that cannot be computed in terms of material gain. It is something that compensates for all the rigors and toil and the hardship of the way. Barnabas served in this capacity for Paul. After his conversion, it was Barnabas who introduced Paul to the apostles in Jerusalem (Acts 9:26-28). When there was need for a teacher in Antioch, it was Barnabas who sought out Paul and inducted him into service (Acts 11:22-26). And then, at last, it was Barnabas who joined with this man at Antioch and there began the first great missionary journey (Acts 13:1-3). Surely Barnabas will never cease to find reward as the agent in reaching and directing Paul.

VII. THERE IS THE COMPENSATION CENTERING IN THE AREA OF PERMANENT REWARD

In some sense, all that has been discussed up to this point has its realization in the present life, at least partially so. But now I want to dwell on that which reaches beyond the present age into the unending ages of eternity. Two things militate against the fullest realization of compensation in the present. The one is the human limitation in estimating worth. The other is the personal limitation in appreciating the compensation. But both of these will be removed when the present age passes away and the preflection of the future ages is ushered in.

Divine approval will greet the minister beyond this present life. The race will have been run. The tasks will have been finished. The fight will have been fought. There remains then the organization of all the facts and the estimation of their worth. Then the righteous Judge will take account of His servants and their worth, and will render righteous judgment. He will be able to assemble all the facts for this evaluation. This will include the motives that moved the heart, the means that were employed to accomplish the ends, and the results that proceeded from the efforts. He will have a clear picture of the task He committed to His servant. He will understand the ability of His servant to produce. And where there is merit, in His sight, there will be that word of commendation, "Well done, thou good and faithful servant" (Matt. 25:21).

Accurate computation will bring reward that is commensurate. Two guide lines will be followed by the Lord. The first will deal with the difficulty through which His servant toiled. For "every man shall receive his own reward according to his own labor" (I Cor. 3:8). The word "labor" lays its emphasis upon the hardship, toil, difficulty, misunderstanding, and heartache His servant had to undergo in order to accomplish a task for the Lord. The second will deal with the enterprise itself. "If any man's work abide which he hath built thereupon, he shall receive a reward" (I Cor. 3:14). But even in this case, it will not be mere magnitude, but the quality that will be examined. For "the fire shall try every man's work of what sort it is" (I Cor. 3:13). The word "sort" lays emphasis upon quality, and such quality that will endure the rigorous test to which it is subjected. But the minister can be assured that this will extend to the minutest detail, even the cup of cold water given in the name of the Lord (Matt. 10:42).

Personal exaltation will be experienced in proportion to the quality and quantity of ministry. Paul was convinced that there was a crown of righteousness laid up for him, and not for him only, but for all those that love His appearing (2 Tim. 4:8). A number of crowns are alluded

to in the Scriptures, which probably are only representative. But it is a way of saying that every energy and effort expended for the Lord will be properly rewarded. It is a way of setting forth a most important fact, namely, that there is moral responsibility in the Christian life, and that this responsibility has been intensified with the bestowal of grace. It is a way of emphasizing the fact that we live now in a passing order of things, and therefore the strictest of logic should impel one to set his affections on things above and beyond that never pass away. By this method it is possible to see the present in true perspective as that which is relative, and concentrate on that which is real, absolute, and eternal.

For what it is worth, it should be noted that the crowns received will at last be laid at the feet of Him who sits upon the rainbow-circled throne. This is probably an indication that these crowns were actually acquired as a result of His grace, and therefore in all deference belong to Him as a proper recognition of His worth (Rev. 4:4, 10-12).

GUIDING PRINCIPLES FOR HISTORICAL GRAMMATICAL EXEGESIS

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Well-known, traditional, conservative definitions for hermeneutics and exegesis are as follows: Hermeneutics treats of the laws of interpretation and exegesis applies those laws in dealing with the text of Scripture. Actually the Greek word hermeneia in its various forms includes the concepts of explanation, interpretation, language (i.e., expressing thoughts in words, either in audible or written form) and translation. Likewise the Greek word exegesis and its several forms, in addition to the idea of lead or lead out, carries similar meanings of exposition, explanation and interpretation.¹ Therefore, it is quite obvious that linguistically there is a considerable similarity in meaning between these two Greek terms. Although a concept of history is not explicitly conveyed in the primary meaning of either of the two Greek words, the idea is certainly implicit for the very idea of explaining and interpreting suggests taking into account the historical background and culture of the author and his readers.²

In this presentation, what is discussed as guiding principles for historical grammatical exegesis will be developed from the viewpoint that there is an inter-action and inter-relation between hermeneia and exegesis and that they both are concerned with the principles of interpretation which the interpreter applies to the ancient text of Scripture to determine its meaning in its own setting and culture and to "translate" or make meaningful that message to the lives of the interpreter and those to whom he propounds the message. James Robinson has correctly criticized any form of conservative hermeneutics that takes a very superficial view in the hermeneutical task in applying the principle of "understanding" the text to "simply explaining where ideas or influences come from, rather than penetrating into the meaning of the text."³

In the definition of hermeneutics, stress must be placed on the fact that meaning or understanding involved in hermeneia and exegesis must include the two foundation stones of grammar, language and historical background. Kimmerle has stated that "hermeneutics ultimately is always hermeneutics of language, of words and sentences, of meanings

and constellations of thought,"⁴ and Robinson too holds that in the new hermeneutic history also must have a place in the sense that man is called upon "to encounter the history of the past" but seemingly only "in such a way as not to deny his own existential future and present responsibility."⁵ In the hermeneutics presented here, this history and historical background is to be understood to carry the concepts of "past facticity" and temporal enactment or actuality.⁶ This distinction in the meaning of history held here points up the difference in the concept regarding fundamental thought forms that exist between those who hold the conservative view of hermeneutics and those who espouse forms of the new hermeneutic. In the latter group are such as John Dillenberger, who goes on to define hermeneutic as "the program by which total configurations, in which truth is enshrined, endlessly confront each other, in the totality and concreteness of their central claims."⁷

In the discussion in this article, frequent references are made to studies in the new hermeneutic since arguments presented in such material can be helpful in evaluating the theological position of conservative hermeneutics and can assist in emphasizing or re-emphasizing factors which have always been a basic part of conservative hermeneutics.

Presuppositions for Conservative Hermeneutics

It is the responsibility of the contemporary conservative Christian to think through again the Christian presuppositions which are to guide him as he defines the hermeneutical task of interpreting the text of Scripture. Although Oscar Cullmann argues for an exegesis of Scripture without presuppositions,⁸ such a view actually places man in an unrealistic mental vacuum. From a biblical viewpoint, the conservative Christian must take the position that some presuppositional groundwork must be laid before engaging in a meaningful discussion of guiding principles for a conservative historical-grammatical exegesis.

Basic to such a discussion is the biblical teaching of the verbal inerrancy and inspiration of the Old and New Testaments (II Timothy 3:14-17). This concept of the trustworthiness and authority of the Bible does not follow from the literature being merely ancient, as Ernst Fuchs would have us believe was the viewpoint of Protestant orthodoxy,⁹ but because the Scriptures were written by men through the inspiration of the Holy Spirit (II Peter 3:14-17), so that what was written was the truth of God verbally communicated to men in the canonical Old and New Testaments. Dillenberger has caught the distinction when he says: "That transformation [following the first seventeen-eighteen centuries A.D.] can be characterized as the transition from the notion that truth has been delivered in the past and is to be uncovered and recovered in every age to the view that truth is fundamentally to be discovered or that it

lies in the future¹⁰. . . . Until well into the eighteenth century, the citation of authority was standard practice."¹¹

The importance of this doctrine of verbal inerrancy and inspiration of Scripture for conservative hermeneutics is further seen in observing the remarks of Robert Funk when he says: "Biblical Theology began by having to challenge the very basis on which it rested, *viz.*, the orthodox doctrine of verbal inspiration. The challenge was necessitated by the desire to break the effective control of dogmatics over the interpretation of Scripture¹² and thus to establish Biblical theology as a historical discipline."¹³ Fuchs has described this enlightenment as the protest "against procedures of a Scriptural interpretation that continued to claim historical truth for itself."¹⁴ This denial of verbal inerrancy of Scripture often ends up in a two-level approach to the Scriptures, which as Martin Woudstra notes, results in the creation of two Bibles, the one compelling faith in God and in His revelation, the other a historical document which may be read, as Piper says, so as to 'leave us free to accept or reject their content.'"¹⁵

Thus it can be seen that what is really at stake for a conservative hermeneutic is definitive propositional truth given by a personal God who has verbally communicated to man made in his image, and that this propositional truth is given in the supernaturally inspired Scriptures. Fitting in with this concept is the doctrine of supernatural predictive prophecy which conservative hermeneutics accepts as foundational, but which existential theology and the new hermeneutic have forsaken and rejected. Conservative hermeneutics presupposes that the Bible is accurate and true in its predictive prophecy, as exemplified when God predicts through His prophet Isaiah seven hundred years before Christ that Jesus was to be born of a virgin (Isaiah 7:14; cf. Matthew 1:23). The new hermeneutic rejects the idea, among other things, that such a time span between prophecy and fulfillment argues for the validity of the prophecy. It rather posits, as in a view expressed by Dillenberger, that

when we read along in a New Testament text and incessantly stumble upon quotations from the Old that interrupt the flow of the text, and when we conclude that they are not really relevant to make a point,¹⁶ it is important to recall the ancient way of thinking their predictive value was significant. If the notion of prediction is accepted, successful documentation is possible; if it is not accepted, documentation is itself the most dubious of all the enterprises of substantiation."¹⁷

Another important presupposition for conservative hermeneutics is the principle of a personal historical scientific research which sincerely approaches the subject studied from an objective scientific viewpoint and,

while doing so, realizes that there is something out there that really factually happened in the past. Will Herberg in his article, "Five Meanings of the Word 'Historical,'" has delineated five basic conceptions of the word history: (1) the ordinary usage, as past facticity, as opposed to the mythical and legendary; (2) as temporal enactment, in contrast to "the timeless and eternal" (as in the Eastern religions); (3) as Geschichte (in contrast with historie), which makes the historical and existential really "historic" in the sense that the true inner meaning of an "event" has significance for the future and a determinative effect on the on-going life of people;¹⁸ (4) as the essence of man's being (in contrast to individual man's fixed structure of being); and (5) as the continual existential shaping of man's nature by future decisions and actions (a view held by Rudolf Bultmann).¹⁹

A conservative hermeneutics must find its understanding of history within the first two definitions just outlined since such a hermeneutics is based on the logical and rational presupposition of a personal God communicating verbally and in written factual form to personal man in space and time, telling him all about his created world and his plan to redeem men. This is quite different from the perspective of Heinrich Ott who states that "a view of history which confines itself to what really happened gives us an inadequate and ultimately an abstract and superficial view of things."²⁰

This view of a personal historical scientific research is the viewpoint that is found in the Bible's own handling of interpretation, as it stresses the true nature of the factual history and the true role of the interpreter in taking into consideration his own time as well as that of the material being studied and in striving to make the material in the ancient document relevant to his own experience and life. Such an example of this is seen in Galatians 2:20, where Paul makes the historical death and resurrection of Christ (of which he was not a personal observer or participant at the time of their actual occurrence) a vital part of his own living experience. There is some truth to Wolfgang Pannenberg's statement that "historical research, as a universal historical conception of events, cannot represent the events it seeks to reconstruct, when it moves behind the texts, as something entirely past, but rather that research must understand those events in the contexts of the meaning they have for the historian himself, and for his time"²¹ -- there is some truth in this statement if we understand it from a conservative hermeneutical viewpoint that past is to be recognized truly as "factually past" and not made to be equivalent to the present.

Related to this concept that the interpreter must deal with the history of the past as truly past is the distinction which conservative hermeneutics has always made between the subject which observes and

appropriates and the object which is observed and is appropriated. This distinction is seen in Peter's statement in II Peter 1:16-19, where he in reflection distinguishes himself and his readers who are to realize that the past facts related are not "cunningly devised fables" from the past facts themselves seen and heard on the mount: Christ in his majesty and the voice of God the Father. Then having made this distinction, he asks the readers (the original interpreters of his statements) along with himself to appropriate the truth to their own experience by "paying attention" to the truth of these things that had happened.

Robinson sees the tension regarding the subject-object relationship that exists between the conservative hermeneutics and the new hermeneutic when he says: "Thus the flow of the traditional relation between subject and object in which the subject interrogates the object, and, if he masters it, obtains from it his answer, has been significantly reversed. For it is now the object which should henceforth be called the subject matter--that puts the subject in question."²² Bultmann shows this distinction and radical approach in the argument of the new hermeneutic even more when he says in remarks about his exegesis of Paul's Romans, "it is a matter. . . also of the fact no man--not even Paul--can always speak only from the subject matter. Other spirits also come to expression through him than the Spirit of Christ. Hence criticism can never be radical enough."²³ In the answer of conservative hermeneutics, it is to be observed that it is Paul, the author of Romans, who purports to be presenting his own well thought out teachings to the Roman church, and furthermore, as Paul considered the Old Testament writings as God inspired (I Timothy 3:14-17), so it is reasonable to posit that Paul himself was under the aegis of the Holy Spirit, not another spirit, in so writing to this church. This distinction and correlation between subject and object make sense in the conservative Christian system of hermeneutics because this latter is based on the premise that the same reasonable personal God who made the universe, the thing to be known (Genesis 1; Acts 17:24-31; Colossians 1:15-18) made also a personal man the knower, and the object, the thing known. Actually, as Francis Schaeffer has pointed out,²⁴ man in his daily life regardless of his philosophical viewpoint, lives on the basis of a correlation and distinction between subject and object: For example, man knows and treats real the fact that if detergents are poured into rivers, the rivers are polluted and the fish die; and that the tree or car he sees and feels is there as a distinguishable object that he can really know and know to the extent that he cannot walk through the tree nor smash into the car without the car and himself being damaged.

Based upon the reasonableness of a personal God communicating to a personal man in propositional written truth, the holy Scriptures, and based upon the reasonableness that such a written biblical communication would tell about God's universe in terms describing historical

facticity and substance, a conservative hermeneutics has the right to discuss among its examples and models for grammatical and historical principles of exegesis the New Testament record itself, and in particular, the historical life and teachings of Jesus, and it also has a right to advocate and expect that such hermeneutical models should be followed.²⁵

A sampling of ideas from the New Testament will be considered in the following brief sections dealing with grammatical and historical principles.

Grammatical and Related Principles in Exegesis

1. The Use of Words--Language

From the grammatical side of hermeneutics and exegesis, the use of words is one of the most important subjects. Involved in this is one's theory of language. Schaeffer has pointed out that there has come a demise of the philosophy of positivism, a philosophy which assumes that the knower approaches things without presuppositions, and which, without any means of control or standard, is unable to determine whether anything is real or whether it is simply fantasy. With this collapse of positivism, two systems are left which are really anti-philosophies: (1) existentialism because it deals with the important questions of meaning and existence but leaves out rationality; and (2) linguistic analysis because although it is involved in the area of reason and the definitions of words, its viewpoint of language only leads to language and not to values.²⁶

Now conservative hermeneutics based on examples of the New Testament proceeds on the premise that language is meaningful and does involve values and that the words in God's biblical communication carry historical, cultural, spiritual and moral meaning and values. As the interpreter approaches the Scripture, he is conscious of the words and endeavors to discover the kind of meaning carried by them: the current meaning (the usus loquendi), an etymological one, a special or derived one (as an extension from the current or etymological meaning) or a combination of some or all of these. A simple New Testament illustration of this definiteness of word meaning is to be seen in Greek words ho nomos and hoi prophētai in Matthew 5:17 where Jesus employs them with the understanding they carried in this kind of contact and connection, as referring in a technical sense to all the sacred writings of the Old Testament.²⁷ This illustration in the historical sense is an example of language and subject matter coming together. This is quite different in the definiteness of its conclusion from that viewpoint described by Robinson when he talks about the dialectic between language and its subject matter, (Sprache and Sache) in that the word "disappears" into what it has to say--this being the point at which the hermeneutical discussion

in Germany in these days stands.²⁸ Involved in this may be what John Cobb means when he states that in the minds of some who hold to the new hermeneutic there is an understanding that "God, Jesus Christ, Holy Spirit, and other key elements in the Christian scheme of things" are to be systematically "created as dimensions or structures of faith."²⁹

2. Figures, types, and prophecy.

Figures, types and prophecy, especially since they are frequently used in Scripture, must be seriously considered in any discussion of conservative hermeneutics, and they are important in getting to the meaning of the text and applying that meaning to life. For example, it was Jesus who used the figure of the "bush" (the Greek expression is epi tou (tēs) batou Mark 12:26; Luke 20:37) in a perfectly obvious reference, well understood in his day and also by us today, to the passage in Exodus 3. He also used as a figure and a type the historical situation in Noah's day to portray what it will be like at the time of Christ's second coming (Matthew 24:36-44), as well as using Jonah's being three days in the fish's stomach as a figure and a type of Christ's being in the grave three days (Matthew 12:38-40). It was Jesus who predicted that the stones of the Herodian temple would fall (Matthew 24:1-2) and that in a far distant future day of Christ's second coming "the desolating sacrilege" would stand in the holy place (Matthew 24:15). He also pointed out in retrospect a factor which the Jews in their first century historical situation could not or would not explain, that the Messiah was prophesied by David to be David's Lord (Matthew 22:42-45). These and many other examples which could be adduced can be meaningfully interpreted on the basis of factual historical events and which men in that time experienced and contemplated, and which modern man can understand and apply to his own life. On the other hand, such "details" of language in the biblical text understood in the existential sense minimize and actually obliterate all sense of concrete historical continuity in human experience and actually allow modern man to use the biblical words for any kind of meaningless non-rational experience which suits his fancy.

That this is a critical point of distinction between the conservative hermeneutics and that of liberal theology and the more recent new hermeneutic is pointed up in the remarks of Robinson: "It was often in connection with the special rhetorical figures and literary forms of biblical literature that one came to treat the problems of allegory, typology, prophecy, and, in general, the Christian interpretation of the Old Testament. This part of hermeneutics had in a sense been replaced by the debate about the critical historical method, so that the decline of hermeneutics was in this regard in direct proportion to the rise of critical scholarship. Liberalism and conservatism tended to divide criticism and hermeneutics between them. This may in part explain the fact that hermeneutics as a discipline has survived in conservative circles even down to the present."³⁰

3. Points of Syntax.

A factual and historical consideration of points of syntax is also important in giving meaning to the biblical text. It can be pointed out, for example, that the present tense in the verb prosechō used in Matthew 6:1 is appropriately used to get across Jesus' emphasis that his disciples were to continue to pay attention as to how they were to exercise their charitable giving. Also purposeful is the series of punctiliar aorists used in the Lord's Prayer in Matthew 6:9-13.

4. Context.

In relating the various parts of the life of Christ together, the consideration of the context in which a particular part of Jesus' life is found is important in conservative hermeneutics. This does not mean that every part of each evangelist's Gospel is necessarily or completely narrated in chronological or logical order, but it does mean that the records make factual sense and hang together so that what the interpreter sees and understands to be in the records is a factual life of Christ, in which his teachings and actions make sense as they are related to human experiences found in a continuity of time and space. For example, Christ's teaching on prayer in Matthew 6:5-8 certainly fits into the context of the Lord's Prayer of Matthew 6:9-13, and vice versa. Similarly, the reference Jesus makes to the Old Testament event in which David and his men ate the bread of the Presence (Matthew 12:3-4, Mark 2:25-28) fits naturally into the context of the preceding historical reference to his disciples eating the grain on the Sabbath as they walked through the grainfields (Matthew 12:1-2; Mark 2:23-24).

Some Historical and Other Related Principles

It is not the purpose here to cover exhaustively all the historical aspects involved in conservative hermeneutics and exegesis, but a few important principles in this area are highlighted by posing some pertinent questions which a conservative hermeneutics must ask itself.

1. Who the Author Is and Who Are Those to Whom He Writes.

In a truly historical hermeneutics, the answer to this is an important question which helps in the understanding of the message given. Jesus' interest in this question is seen in the Gospel event in which he identifies Moses as the author of that section of Exodus 3 which he calls the "bush." Jesus specifically claims Moses to be the author when he uses the words, "even Moses showed in the passage about the bush." (Luke 20:37, RSV). The author Mark is conscious of those with Roman background to whom he writes, when he preserves for their understanding Latin terms transliterated into Greek: such as legio (Mark 5:9, 15), centurio (15:39, 44, 45) and praetorium (15:16).

2. What Are the Cultural Settings of the Subject (the Interpreter) and the Object (The Facts and Events Contemplated).

Biblical examples of interest from a historical perspective in such cultural settings can be seen in the accounts in which Jesus describes the times of Noah and the flood (Matthew 24:36-39) and of Sodom and Gomorrah (Luke 17:28-30) as characterized by flagrant materialism and wickedness, and in which Jesus states that in the neighboring Phoenician towns of Tyre and Sidon the inhabitants used sackcloth and ashes to show their sorrow and repentance (Matthew 11:21). The ability to observe and evaluate as to their similarities and differences such cultural and moral patterns in different historical ages and places evidently is not recognized by Ernst Fuchs when dealing with the Bible, for he says:

If I were to say that Rembrandt is the painter normative forever, Beethoven, the musician normative forever, and Goethe, the poet normative forever, I would be a barbarian who indeed had not grasped the essence of culture. But what is false in the field of culture must risked in the field of theology: that there is only one Gospel.³¹

In reply, it is reasonable to argue that this is a false dichotomy because the Bible, in presenting the message of God's salvation, does so in the context of the same real world in which the secular man lives, a world in which there are real differences and similarities. Furthermore, since all men are made by God, it is wrong to grant that men can really see distinct and different aspects of culture portrayed and produced by secular artists of more recent times, but deny that different cultural situations of ancient times can be accurately and factually portrayed by the biblical speaker and author.

3. What the Author Wants To Say and Why He Wants To Say It.

This question for conservative hermeneutics involves the content of the author's message, which is centered in historical facticity. The question also concerns the intention of the author. Jesus emphasizes the importance of intention when he implies that the moral implications of the Ten Commandments and the other commandments which flow from them (Exodus 20 ff., etc.) which he cites in Matthew 5:21-48 have to do with a moral and orderly Jewish Old Testament society, and he makes clear his own intention in applying these same commandments to the New Testament era when he emphasizes the heart morality involved, a point that was also stressed in the Old Testament (cf. Leviticus 19:18). This is certainly exemplified in a grammatical-historical sense what Dillenberger seems to be calling for in another sense when he says,

"The task of theological hermeneutic is to penetrate to the theological intention in all theological statements," but he adds the disturbing thought, "whether the statements are affirmed or rejected."³²

4. How the Material Affects the Interpreter.

This question, always important in the Bible itself, concerns the application of the message of the text to the interpreter and to those who hear his exposition. Biblical examples of such application of the text--the object--to the interpreter and hearer--the subject--is seen when Jesus, in applying the truth of Isaiah 61:1-2 to himself, cried out, "This day is this Scripture fulfilled in your ears" (Luke 4:21), and when Paul applies the message of Galatians 2:16-19 to his own heart and says, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: the life I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me" (Galatians 2:20). Certainly this is the deeper role of understanding which has always been true of a conservative hermeneutics but which with another emphasis and existential meaning has been called for by Wilhelm Dilthey and others who have advocated the new hermeneutic.³³

Conclusions

It has been observed that the hermeneutical and exegetical principles seen used in the New Testament, the same ones in fact that have always been emphasized in a truly conservative hermeneutics, are similar to some of the procedures called for by the advocates of the new hermeneutic and existentialism. But there is this basic difference: New Testament and conservative hermeneutics only and always have practiced these principles within the context of a history that involves true facticity and enactment in a continuity of time and space, and also involves a true subject-object distinction.

Following these principles in a grammatical historical exegesis makes sense when presupposed by the reasonable proposition that a personal God has verbally communicated to personal man in time and space about a world he has made.

A true understanding and personal application by the personal subject--man--of God's truth about his salvation accomplished in his created world--the object--as revealed in God's written revelation can only really be experienced when a meaningful grammatical historical exegesis of the very text of Scripture has been performed. Further, it is to be realized that this exegesis is to be done by the modern interpreter under the guidance of the personal divine Holy Spirit, with the prayer that the God who communicated his eternal truth in inerrant form to man in ages past will make that same propositional truth meaningful to the Christian today.

DOCUMENTATION

1. W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon (Chicago: University of Chicago Press, 1963) and H. G. Liddell and Robert Scott, A Greek-English Lexicon (Oxford: At the Clarendon Press, 1953). Compare also the discussion of James M. Robinson, "Hermeneutic Since Barth" in The New Hermeneutic, J. M. Robinson and J. B. Cobb, Jr. ed. (New York: Harper and Row, 1964), pp. 1-12.
2. More about this will be discussed later.
3. Robinson, op. cit., p. 13.
4. Heinz Kimmerle, "Hermeneutical Theory or Ontological Hermeneutics," in History and Hermeneutic, Robert W. Funk, ed. (New York: Harper and Row, 1967), p. 121.
5. Robinson, op. cit., p. 9.
6. See John W. Montgomery, "Toward A Christian Philosophy of History" in Jesus of Nazareth: Saviour and Lord, C. F. H. Henry, ed. (Grand Rapids: Eerdmans, 1966), p. 230.
7. John Dillenberger, "On Broadening the New Hermeneutic" in The New Hermeneutic, pp. 162, 163.
8. Robinson, op. cit., pp. 40, 41.
9. Ernst Fuchs, "Response to the American Discussion," in The New Hermeneutic, p. 234.
10. Underlining has been added by the author of the present article.
11. John Dillenberger, op. cit., p. 156.
12. The emphasis has been added.
13. Robert W. Funk, "The Hermeneutical Problem and Historical Criticism," in The New Hermeneutic, p. 193.
14. Fuchs, op. cit., p. 238.
15. Martin H. Woudstra, Calvin's Dying Bequest to the Church (Grand Rapids: Calvin Theological Seminary, 1960), pp. 8, 9.
16. Discussion in response regarding Old Testament quotations in the New is taken up below.

17. Dillenberger, op. cit., pp. 156, 157.
18. Carl E. Braaten, Introduction in Martin Kahler's, The So-Called Historical Jesus and the Historic Biblical Christ (Philadelphia: Fortress Press, 1964), p. 21.
19. Will Herberg, "Five Meanings of the Word 'Historical,'" in The Christian Scholar, XLVII (Winter, 1964), 327-30.
20. Heinrich Ott, "The Historical Jesus and the Ontology of History," in The Historical Jesus and the Kerygmatic Christ, Carl E. Braaten and Roy A. Harrisville, tr. and ed. (New York: Abingdon Press, 1964), p. 170.
21. Wolfgang Pannenberg, "Hermeneutics and Universal History," in History and Hermeneutic, Robert W. Funk, ed. (New York: Harper and Row, 1967), p. 125.
22. James M. Robinson, The New Hermeneutic, pp. 23, 24.
23. Rudolf Bultmann, Chr. W. XXXVI, (1922), 372 f. through J. M. Robinson, The New Hermeneutic, p. 31.
24. Francis A. Schaeffer, Lecture at Covenant Seminary, St. Louis, March 5, 1971.
25. Ernst Fuchs himself says that "The New Testament itself is a text-book in hermeneutic," but by this he means it "teaches a hermeneutic of faith." The New Hermeneutic, p. 141.
26. Francis A. Schaeffer, Lecture, Covenant Seminary, St. Louis, March 5, 1971.
27. See nomos, Arndt and Gingrich, op. cit.
28. Robinson, The New Hermeneutic, p. 77.
29. John B. Cobb, The New Hermeneutic, p. 227.
30. Robinson, The New Hermeneutic, p. 15.
31. Ernst Fuchs, The New Hermeneutic, p. 237.
32. John Dillenberger, The New Hermeneutic, p. 154.
33. Cf. Robinson, The New Hermeneutic, pp. 20-21.

THE PASTOR

AND THE HOLY SPIRIT

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Luke 24:48, 49 is a sobering passage for all who would engage in the work of the Lord.

You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.

We know that this was written in anticipation of Pentecost but the implications go far beyond. Jesus is saying that no ministry should be attempted without the accompanying presence of the Spirit. The word "clothed" gives the idea of "covered" or "engulfed" by the Spirit. The disciples needed to be convinced that no sermon could be preached, no plans made, no church started with a dependence upon their own ingenuity.

Those anticipating a life of service for Christ need to learn the same lesson. You who have had seminary are especially vulnerable to the suggestion that since you are equipped with Greek and Hebrew, a knowledge of the Bible, theology, church history, and homiletics you are prepared to make an impact on the world. Until you are absolutely convinced of Christ's words which indicate that you are helpless unless "clothed with power from on high" you are not adequately prepared in spite of an M.Div.

A "candid camera" television program portrayed a scene in which a motor had been removed from a car. The car was towed to the top of a hill and allowed to coast down the hill and into a service station

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with a lady from the program steering it. When the attendant checked the oil you can imagine his amazement at making the "missing motor" discovery. With disbelief and frustration he exclaimed, "Lady, you have no motor!" It is just as foolish for the disciples or us to think of ministering without God's power as to drive a car without a motor. The Lord was trying to convince the disciples of their helplessness apart from the Holy Spirit.

Why is the Holy Spirit essential to an effective ministry? In the first three chapters of I Corinthians, three miracle works are mentioned, none of which can be accomplished except by the Spirit of God.

I. The work of establishing men of faith.

And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God (I Corinthians 2:4, 5).

Men who have a solid foundation for faith do not arrive at that point by clever arguments or the winsome personality of the preacher but by the application of the truths of God by the Spirit of God.

What are these truths that make dependence on the Spirit essential? (1) Man must be convinced that the revelation of God is more valid than the wisdom of men. "The world through its wisdom did not come to know God" (I Cor. 1:21). But they never seem to get discouraged in their effort! Unless the Spirit of God convinces men of the message of the cross it still is "to Gentiles foolishness." (2) Man must realize that the greatest sign of God's power was the cross. The Jew thought it was a sign of weakness and looked for further outward confirming evidence (1:22). But each time the message is preached and men are transformed thereby, it confirms the fact that the Holy Spirit is at work applying the message. We cannot do that in our strength. Canon Evans speaking of the wisdom and power of the cross declares:

Two great evils consequent upon the fall are weakness and ignorance. Nothing is more worthy therefore of divine benevolence and wisdom than to allow that one race (the Jews) should discover the helplessness of man, and another (the Greeks) his ignorance. The Jew went upon the first of these searches. He asked for a manifestation of power. He had no conception of philosophy, of principles, of general laws. He looked for the finger, the hand, the arm of the Almighty. The Greek

went upon the second search. He endeavoured to explain phenomena by philosophic theory. The intended result of the Mosaic Law was--'the things which I would do, I cannot do.' The result of Greek philosophy was--'the things which I would know, I cannot discover.' Christ satisfied both these wants, thus experimentally realized; and though the ignominy of the crucifixion made Him to the unbelieving Jew a stumbling-block and to the unbelieving Greek an absurdity, yet He was to the believing Jew God's power and to the believing Greek God's wisdom. And more than this, He was both to both: for by sending His Son into the world God purposed to furnish the believing Jew, not only with the strength which he craved, but with strength also, to satisfy in each case, not merely a want felt, but also a want equally real, although unfelt. Thus God, while He allowed men to discover only half their misery, enabled them in His bounty to realize their whole happiness.¹

We must believe that the Holy Spirit on the basis of the message of the cross can enter the human personality and give him a new mind and a new will. Henry Ward Beecher testified that "I should as soon attempt to raise flowers if there were no atmosphere, or produce fruits if there were neither light nor heat, as to regenerate men if I did not believe there was a Holy Ghost."² John Brown observed, "When men surrender themselves to the Spirit of God, they will learn more concerning God and Christ and the Atonement and Immortality in a week, than they would learn in a lifetime, apart from the Spirit."³

II. The work of teaching.

The work of transforming men requires the Holy Spirit. The ministry of discovering and imparting the truths of God likewise demands a dependence upon Him.

One of my unbelieving professors, commenting on the evidences for the truth of Christianity, compared it to a building with three walls and suggested that some imagine a fourth and accept it as true. He could not. This illustrates the need for the Holy Spirit as stated in I Corinthians 2:9-13:

But just as it is written, 'Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.' For to us God revealed them through the Spirit; for the Spirit searches all things even the depths

of God. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.

"That which God has prepared for those who love him" is not referring to the future state but to that which we can experience now. "For to us God revealed them through the Spirit . . ." (v. 10a).

What are the truths that the Holy Spirit would teach? Notice 1:30: "but by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption." He wants to impress us with the value of that which God wants to impart to us. A salesman will try to demonstrate all the good qualities of his product. That is what the Holy Spirit does for us. He extols that which Christ offers that we might receive full benefit from all He accomplished for us at the cross. Not only does the Holy Spirit help us to understand truth but to impart it. "Which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thought with spiritual words" (1 Cor. 2:13).

The teacher of the Word of God must depend upon the Spirit of God to communicate God's thoughts properly.

We may take a trip to Europe and upon returning be asked, "What was it like?" Any answer you would give would present a very limited exposure as to what Europe was like. There are those who would hesitate to describe Europe who seem to have no hesitation in giving the last word in relation to Christ and are seemingly satisfied that they have communicated adequately all there is to know. The Holy Spirit desires to uncover new truths and to give us the words to express them.

III. The work of building.

God is engaged in building His church. God uses men to do it. But much as we need the Holy Spirit to transform men and teach so we need the Holy Spirit to build God's Church.

For you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men? For when one says, "I

am of Paul," and another, "I am of Apollos," are you not mere men? I planted, Apollos watered, but God was causing the growth. For we are God's fellow-workers; you are God's field, God's building (I Cor. 3:3, 4, 6, 9).

The problem with the church at Corinth was that they were walking as mere men, not spiritually clothed men. The church cannot be built that way.

The Spirit of God is necessary to mold workers into a team so no one is concerned about who gets the credit. The conflict in that church was over loyalty to leaders but jealousy is just as often found among leaders. The Lord gave some good advice on this problem as the disciples clamored for prominence.

And they said to Him, "Grant that we may sit in Your glory, one on Your right, and one on Your left." . . . And hearing this, the ten began to feel indignant toward James and John. And calling them to Himself, Jesus said to them, "You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not so among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10:37, 41-45).

Man by his fleshly nature wants to be noticed, wants to be heard and wants full credit for any accomplishment. A successful college basketball coach was asked what was the greatest problem faced. He said it was to bring the former high school stars from an "I" to a "We" concept. This is the ministry of the Holy Spirit in building the body of Christ.

If we insist on giving glory to men instead of Christ we are destined to build that which cannot last, that is, the "wood, hay, and straw" (3:12). It is sad to see how many churches apparently are being built with man in the important place and the evidence is that many encourage it and delight in it. That which is permanent, the "gold, silver, precious stones" (3:12), is built stressing the importance of allegiance to Christ. This person will last though leadership may change and, at times, fail.

The chapter concludes, "So then let no one boast in men. For all things belong to you, whether Paul or Apollos or Cephas or the world

or life or death or things present or things to come; all things belong to you, and you belong to Christ; and Christ belongs to God" (I Cor. 3:21-23).

The Holy Spirit wants to use us to transform men, to teach others and to build His church. But so often self gets in the way.

Recently I installed a lawn sprinkler system. When one of the lines had been hooked up it was turned on in order to test it. The sad discovery was made that each sprinkler only sprayed about a three inch circle. The water company was called to test the pressure. Their instruments revealed a loss of 75% of the pressure from the street to the house which necessitated the installation of a new pipe. When this was completed the system worked with a full flow of water.

The power of the Spirit is present in the life of every Christian but often He finds our lines clogged with all manner of fleshly desires so that a full flow of His power is impossible. Drastic action is in order to allow Him free course. We should never be satisfied in our ministries to operate as "mere men."

Elizabeth O'Conner describes the need for Spirit led men as she observes,

The church-in-the-house is a first-century church structure which can have meaning in the twentieth century, but there is no house congregation unless there are persons infused by the Holy Spirit to go out under its guidance. We can discover the twentieth-century structures, learn modern techniques, and originate challenging programs, but these in themselves are not enough. They may win people to our organizations, but not to the living Christ. For this we need men and women abandoned to God, contagiously radiant because in their inner lives a conversation goes on with Him who is Lord. They are the people who fill one's soul with a free, spontaneous worship. Thoughts begin to hurdle the usual boundaries, and you wonder why you ever doubted. In their presence your spirit has wings; you sense the very presence of God.⁴

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4. Elizabeth O'Conner, The Call To Commitment.

BOOK REVIEWS

JERUSALEM TO ROME. STUDIES IN THE BOOK OF ACTS. By Homer A. Kent, Jr. BMH Books, Winona Lake, Indiana or Baker Book House, Grand Rapids, Michigan, co-publishers, 1972. 202 pp. \$3.95.

This new volume on Acts is not intended as an exhaustive verse-by-verse commentary but is an adequate paragraph-by-paragraph treatment of Acts which traces the grand movement of the Gospel as pictured by Luke, with special attention to its crucial moments. The author aims "to place the thrilling story of Acts against its historical background" (Preface). He divides Acts into three major divisions, the Church in Jerusalem (1-7), the early growth in Palestine and Syria (8-12), and the westward advance (13-28). The entire contents of Acts are divided into thirteen chapters according to subject matter.

A valuable feature of the volume is the inclusion of 25 pictures and diagrams at appropriate places. Each of his thirteen chapters is appropriately outlined and the inclusion of the outline in the text makes for easy reading. Questions for further discussion follow each of these chapters.

The discussion is non-technical and is well suited for the use of the pastor or the diligent lay student. The author, professor of Greek and New Testament at Grace Theological Seminary, has taught Acts for the past 21 years, and this volume embodies the essence of his studies. The approach is conservative and orthodox. A closely printed Bibliography of over four pages concludes the volume. A valuable addition for any library.

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ROMANS: AN EXPOSITION OF CHAPTER 5--ASSURANCE. By D. Martyn Lloyd-Jones. Zondervan Publishing House, Grand Rapids, Michigan, 1971. 370 pp. \$6.95.

This book is the result of the author's series on the book of Romans while ministering at Westminster Chapel. He preached this epistle for some thirteen years. This fact alone will encourage those preachers who are cautious of "long" sermon series.

Because this book follows a sermonic and expository design it will be difficult to use as a ready reference tool in the study of Romans. It will provide some help to the preacher who is planning a study of Romans, particularly a study of chapter five. I would submit that this work will stimulate your thinking as you approach this theological treatise of the Apostle Paul. You may not always agree with the writer, but he will make you think.

Lloyd-Jones repeatedly objects to the understanding of chapters five through eight as developing the believer's sanctification. Concerning this the author says, "He goes straight from justification to glorification. He does not say a word about sanctification." (p. 6)

The Scofield Reference Bible comes under fire as the exposition develops, as do other interpreters. Dr. Lloyd-Jones rejects the interpretation that verses one through eleven reveal the results of justification (pp. 2-3). He also objects to the suggestion that verses twelve through twenty-one are an "interruption" in Paul's argument as Scofield suggests (p. 172).

The author's basic premise concerning chapter five is that, "the Apostle is concerned primarily, from this point onwards [5:1ff], to show the absolute character, the fullness and the finality of the salvation which comes to us in the way he has already described, namely as the result of justification by faith" (p. 3), thus the subtitle, "Assurance." The remaining 367 pages develop this thesis.

There are those areas, as with all commentaries, with which we may disagree. The author refers often to a "covenant" made with Adam, but never elaborates this. One might also question the author's position with regard to "Covenant Theology."

There are also those areas that are refreshing. The reader will appreciate the author's discussion of "faith" and "reason" (pp. 211-212). The author's outline of the method of salvation (pp. 335-336) was challenging food for thought.

I have read a couple of Dr. Lloyd-Jones' previous works and now this exposition of chapter five of Romans. My reaction remains the same! If you desire a book that is challenging, refreshing, and inspiring then I would suggest one by D. Martyn Lloyd-Jones. The present work under consideration is no exception to that feeling.

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PERSONALITIES AROUND PAUL. by D. Edmond Hiebert. Moody Press, Chicago, 1973. 270 pp. \$5.95.

This helpful volume presents in a well-organized fashion all of the Biblical information regarding the various associates of the apostle Paul. The book is arranged in three sections: Prominent Personalities, Lesser Lights, and All the Others Names and Unnamed. Twenty-five persons are considered at length in the first two sections of the book. Many of these individuals emerge from their relative obscurity into the light of center stage as real figures in the early days of the church. The author shows a fine sensitivity to their personalities as revealed by the admittedly meager data available.

Interesting comments are made on Philemon (p. 190) and the institution of slavery (p. 193). He decides that Phoebe was an official deaconess (p. 198). Acts 15 is identified with Galatians 2 (p. 54 footnote, p. 58).

The format and typography are pleasing, and marred by only a few errors. "Cyprus" is misspelled in the heading on page 48. The name of Porcius Festus is misspelled on page 226 (but spelled correctly in the cross reference on page 230). Footnotes (chiefly documentation) are placed at the end of the book, with other notes being placed at the bottom of each page. This practice is obviously favored by publishers for economic reasons, but it is irksome to the reader who is interested in noting the authorities being cited.

The author is professor of Greek and New Testament at the Menonite Brethren Biblical Seminary at Fresno, California. Among his other writings are An Introduction to the Pauline Epistles, An Introduction to the Non-Pauline Epistles, and an important new commentary, The Thessalonian Epistles.

Homer A. Kent, Jr.

Grace Theological Seminary

THE POLITICS OF GOD AND THE POLITICS OF MAN. By Jacques Ellul. William B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1972. 199 pp. \$3.45 paper.

The translator, Geoffrey W. Bromiley, states appropriately in his preface: "It is not a scientific commentary. . . Nor is it theological in the sense of rigorous dogmatic enquiry. It simply consists of readings and meditations in the Second Book of Kings with a concluding meditation on inutility."

Ellul has chosen seven passages focusing on the prophetic ministry as it related to the contemporary scene and the lives of selected men. These men are: Naaman, Joram, Hazael, Jehu, Ahaz, Rabshakeh, and Hezekiah. Throughout each, sometimes rambling meditation, there are gems of philosophical insight and nuggets to ponder.

In the sixth chapter the reading is 2 Kings 18:17-37. This is Rabshakeh's political propaganda speech. It is likened by Ellul to the world's current attacks on the Church, briefly outlined as follows: First, "a reminder of what is needed in political action, namely, sagacity and force, calculation and power." (p. 146) Second, Rabshakeh points to Hezekiah's sin in allying with the king of Egypt. Third, he promises great benefits if the people of Jerusalem will cooperate with him. Fourth, he misinterprets the religious action of Hezekiah in removing the altars, as alienating his God. Fifth, he likens God to the gods of other nations, totally helpless, and even claims to have God's support for his attack on Jerusalem. With these means Rabshakeh has tried to separate the people from their leaders, promised the people that he alone can make them happy, and claimed that God couldn't deliver His people even if He wanted to.

The parallel situation today as the world and the Devil attack the Church of Christ is self-evident. And only as the Church responds as did the people of Jerusalem and their godly king with "silence, repentance, and prayer" (p. 161) will we experience deliverance from God.

It is, I believe, Ellul's thesis, although not specifically stated as such, that God has determined political actions. When man feels he is in charge he is merely humanistically fulfilling God's purpose, though that may be the last thing he wants to actually do. It is in Ellul's words: "God's judgment on politics." (p. 15)

The concluding nine pages of the book, "Meditation on Inutility" is very well written. Here Ellul retraces Solomon's experience revealed in Ecclesiastes and concludes that everything is "useless service." (pp. 191-195) Tilling the soil, works, prayer, wisdom, preaching all useless service. However, this is "no excuse for inaction." It is necessarily the attitude which we must each take toward our own effort. God is not interested in our success. "To be controlled by utility and the pursuit of efficacy, . . . to want to attain results is necessarily not to be a witness to the free gift of God." (p. 197) "To do a gratuitous, ineffective, and useless act is the first sign of our freedom and perhaps the last." (p. 198) If we are truly bringing honor and glory to God, then how can it fall on us? God does not share His glory or preeminence. Is this a profound word for our "success enslaved" age? May we as Christians be careful to Whom goes the glory.

William N. Fay

MY NAME IS LEGION. By Glenna Henderson. Bethany Fellowship, Minneapolis, Minnesota, 1972. 128 pp. \$3.95.

Mrs. Glenna Henderson, a member of an American Lutheran church in North Dakota, claims to have been possessed by demons for over thirty years. According to the demonic testimonies given from her, one demon entered her during babyhood, another at three years old and others later in life. Even after she professed Christ as Savior, Mrs. Henderson suffered this possession off and on for over a year. Her Lutheran pastor and his wife (Rev. and Mrs. Robert E. Nicholson) cast out the demons. And though Mrs. Henderson was repossessed by demons several times, the parsonage couple was able repeatedly to deliver her.

The author was not possessed by the actual demon named Legion (Mk. 5:1-9). The book title might lead the reader to this conclusion. But she names several of her controlling demons such as Littimus, Charlie-named-after-a-King, Reuben and an unnamed female demon (p. 56). Under their control, Mrs. Henderson expressed herself in self-pity, harsh conduct and suicidal intentions. She experienced terrible dreams thought to be from Satan, three close calls with death or serious injury and three strange periods of blindness. She felt as if someone was trying to get rid of her. But since her deliverance, she no longer wears glasses, experiences moods of self-pity or feels deep hatred toward others. In that she prayed for the baptism of the Spirit (p. 16), spoke in tongues (p. 19) and experienced a healed finger (pp. 20, 21), the reader would conclude that she embraces the neo-pentecostal viewpoint.

Her autobiography of 113 pages is written in an interesting, free-flowing style. In her "Afterword" (pp. 114-119), Kenneth Copeland defends the possibility of a Christian being demon possessed. The identity of Mr. Copeland is not disclosed by the author or the publisher. In the Appendix (pp. 120-128), Pastor Nicholson appeals for Christians to become involved in the deliverance ministry (Mk. 16:17) and outlines the steps in delivering people from demons.

Mrs. Henderson aids her husband in their North Dakota farming operation. She is the mother of six children and a leader in both civic and church activities. The demonic material in this book closely resembles other written, verbal and taped information brought to the reviewer's attention.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE EPISTLE TO THE HEBREWS: A COMMENTARY. By Homer A. Kent, Jr. Baker Book House, Grand Rapids, Michigan, 1972. 303 pp. \$5.95.

This scholarly production is from the pen of the professor of Greek and New Testament at Grace Theological Seminary. It is a thoroughly competent and up-to-date interpretation of this difficult New Testament book. The introduction presents a brief survey of the chief critical problems concerning Hebrews. Kent wisely leaves open the question of authorship, favors the view that the readers lived in Rome, and holds to a date "in the sixties." A threefold outline of the book of Hebrews is adopted: Doctrinal discussion (1:1-10:18); Practical exhortations (10:19-13:17); Personal instructions (13:18-25). The author's literal translation of the epistle, forming the basis for the verse by verse interpretation, is important as bringing out the exact force of the original.

The commentary strikes a happy medium between being excessively detailed and voluminous and being too compressed and sketchy. The commentary gives a clear and accurate interpretation of the text in the light of the original. Greek terms, always transliterated, are conservatively introduced, where needed to make clear the point. The stress is upon the careful unfolding of the meaning of the text; practical and homiletical applications are sparingly introduced. Critical problems are judiciously handled.

No one writing a commentary on the book of Hebrews can expect to win complete agreement on all the problems that he must face. This volume will be no exception, but the author fairly states the different views and clearly presents his reasons for his own position. A good example is the treatment of the difficult "warning" in 6:4-6. After a careful exegesis of the verses (pp. 107-111), Kent presents four views that have been advocated (pp. 111-115). His own view, that the passage presents a hypothetical case to illustrate the folly of apostasy, will not achieve uniform agreement from the readers.

In a few instances a significant term is passed over without comment. Thus under 2:11 no explanation of "sanctify" is given, but the term is given full treatment in connection with 10:10, 14. In the discussion of 8:2 no consideration is given to the meaning of the term rendered "minister." The valuable discussion concerning Melchizedek included the problem, in connection with 7:4, as to whether Melchizedek was a "theophany" (a view Kent rightly rejects), but one wishes he might have said something about other claims concerning Melchizedek, such as, was he Shem?

The volume is attractively printed and remarkably free from typographical errors. In the translation on p. 115 the pronoun "you" seems

to have been dropped out, and on page 218, note 25, eis to is printed as one word. Pages 270 and 271 appear in reverse order. The nineteen illustrations included at appropriate places throughout the book add to its appeal.

The extensive research of the author in the writing of this commentary is reflected in the seven page bibliography. It is based on careful exegesis of the biblical text, and the conservative conclusions of the author reflect mature consideration and careful scholarship. A number of commentaries on Hebrews have recently appeared, but this one may be recommended as one of the best for the pastor and the serious Bible student. Even though the student may have several commentaries on Hebrews on his shelves, this one will prove to be a valued and worthy addition. Get it and diligently use it!

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary
Fresno, California

RE-ENTRY. By John Wesley White. Zondervan Publishing House, Grand Rapids, Michigan, 1971. 189 pp. \$.95.

Jam-packed with facts--this observation describes well this book. These facts are in the form of current news events which parallel Christ's second coming. Unlike other books, the cited events come right up to the year of publication, 1971. The wide scope of discussion covers current theology, science, society, philosophy, Christendom and politics in relation to the Second Coming. The overall impression of the book is that Christians have the answer for the war-torn, sinful world. Since the return of Christ must be close, believers should press on with the Gospel.

No attempt is made by Dr. White to document hundreds of facts, including quotes. No doubt a book twice this size would be required for such documentation. The author believes in a pretribulation, premillennial rapture of the Church. However, his thoughts and quotes often confuse the rapture of the Church and the return of Christ to earth. He quotes Roman Catholic prominents such as popes and cardinals on their firm (?) hope in Christ's literal return. The way of salvation is presented by example of Cardinal Cushing (p. 107). This will disillusion the untaught readers. The reviewer wonders if some of the cited famous entertainers as Pat Boone really know what it is all about! Dr. White puts more meaning into some events than is prophetically possible. But overall, the book is inspiring and informative. Should this work be reprinted, Nebuchadnezzar's siege would be 586 B.C. and not 486 B.C. (p. 134, par. 2).

The two indices at the back of the book are the cited Scripture passages and the personages. The text of this book was given as addresses at the People's Church in Toronto. Dr. White is a native of Canada, chancellor of Richmond College in Toronto and an associate evangelist of Billy Graham.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE UNRESPONSIVE: RESISTANT OR NEGLECTED? By David C. E. Liao.
Moody Press, Chicago, Illinois, 1972. 160 pp. \$2.95 paper.

It is the thesis of this book that not due to hardness of heart, but rather to specific kinds of neglect, some peoples have been resistant to the Gospel of Jesus Christ. Particularly: 1) the neglect of preaching and Bible translation in the people's vernacular language, 2) the neglect of forming churches where they are not a minority group within that church, 3) the neglect of providing their church leadership from among themselves, not an outside group, and 4) the neglect of preserving their culture where not in direct conflict with the Scripture.

The author relates these issues to the "resistant" Hakka people of Taiwan. He shows how initially the Gospel was encouragingly received by the Hakkas. However, because of several unfortunate decisions, this response was stifled. First came the "one language policy" which forced the Hakkas into the majority Minnan language mold. No Hakka Bible or Hymnal was published until almost a century after work among the Hakkas began. Second came the policy of integration into Minnan churches with Minnan leadership. Thirdly was the abject neglect of their "peculiar people consciousness" which was traced back to their origin as a separate people. In fact this was probably the underlying cause resulting in the failure of the preceeding two policies. To confuse Biblical Christianity with specific cultural adaptation is serious indeed. Certainly the example of the Biblical resolution of Gentile versus Jewish cultures portrayed in Acts 15 and Galatians 2 should convince the Biblically oriented to the fallacy of making Christian conversion synonymous with cultural change. As Liao has succinctly stated: "A Hakka can be a good Christian and a good Hakka at the same time." (p. 103)

The application of the thesis of the book will not be easy. It demands "separate but equal" treatment in reaching distinct groups of people for Christ. It means more missionary personnel to do the vernacular language work rather than amalgamating into the "one language policy" or into a trade language or official language. It means greater sensitivity on the part of missionaries to the culture of the particular

people with whom they are working. It means that the church to be formed must be indigenous, not a copy from home or someplace else. If we on the mission field and those supporting us at home are not convinced these things are true and willing to spend ourselves to their fulfillment, then we have no right to label some as "resistant" to the Truth. What about the world of Islam? Resistant? Or merely neglected for centuries with a vernacular Bible?

How does the Church begin again? Will it be further neglected? Or will it begin to see people in the light of their own peculiarity and minister the Word appropriately?

William N. Fay

Sentani, West Irian, Indonesia

THE NEW COMPACT TOPICAL BIBLE. Compiled by Gary Wharton. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 536 pp. \$4.95.

If some reader is looking for a gift at graduation, birthday or Christmas time, he need look no farther. This compact, comprehensive, handy-size, topical Bible would be just the thing! A topical Bible contains organized Scripture verses by subjects or topics, including verses with concepts as well as those containing the exact words. This work has over 100,000 references in almost 7,000 various topics. It covers persons, places, things and events of the Bible. Because these are defined, this topical Bible performs the services of a Bible dictionary. Additional features are cross-references, synonyms and outlines. This is the compact edition of The Zondervan Topical Bible.

Gary Wharton did not actually write this work, but he compiled it. The attractive flyleaf of his book does not note this fact. However, the reader will not go far until he recognizes other works such as Revell's The New Topical Text Book. Nevertheless, the latter named volume is no match for the book under review. Some of the excellent sections are the "Dead Sea Scrolls" (p. 114), "Jesus the Christ" (pp. 246-263) and "Minister" (pp. 317-320). Additional study books will be required for such topics as feasts, judgments, eternal life, man or murder. The topics of "Daystar" (p. 113) and "Immanuel" (p. 217) are not explained as being related to Christ (Heb. "almah" of Is. 7:14 is better "virgin" than "maiden," p. 217). This work is part of Zondervan's "Bible Handbook Series" and could profitably be in every home.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

HOW I CHANGED MY THINKING ABOUT THE CHURCH. By Richard C. Halverson. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 120 pp. \$3.95.

Dr. Richard C. Halverson changed his thinking about the church. He believes that the local churches are not reaching the mainstream of people with the Gospel. The average pastor is busy building his "institution" rather than providing an outreach to the community. The human, social and spiritual needs of the community are great. Therefore, the pastor should develop his people to meet these needs. The church should "think community."

The author sees a "biblical" church as one which is people-centered rather than program-centered. Concerned people will have a people-centered program. The pastor will develop his people to serve Christ between Sundays. This service will be the work of the church. Church work or service done on Sunday at church is necessary and profitable. But the greater work for Christ is accomplished by God's people Monday through Saturday in daily life. He figures that ten percent of his congregation can carry on the church work. But one hundred percent of his people are needed to work for Christ during the week. Each and every person should be engaged as an evangelist.

The casual reader browsing in a book store probably would not choose this book. The large type, some eighty-three actual printed pages, soaring cost of \$3.95 and quotations from the Revised Standard Version might cause that reader to ignore this book. But this work has things worth reading. Dr. Halverson is the pastor of the Fourth Presbyterian Church of Washington, D.C., Associate Executive Director of International Christian Leadership, Inc. and the author of seven books.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

THE COMPELLING INDWELLING. By James H. Jauncey. Moody Press, Chicago, Illinois, 1972. 127 pp. \$1.95 paper.

This slender volume offers a fresh and forceful exposition of the teaching of Jesus in John 15, centering in the promised indwelling of the Holy Spirit in each believer. This indwelling is the essence of the transforming power of Christianity. His presence generates "the kind of power that produces abundant living. Our success is to depend not on our own puny efforts but on the degree of our association with Him" (p. 11).

The volume is not a systematic exegesis of the text but offers a running exposition of its teaching with practical application to life. The

style is fresh and arresting. Various phrases and illustrations reflect the scientific training the author has had. It contains many valuable lessons.

The teaching is generally clear and effective, but there are a few statements which raise questions as being theologically imprecise. For example, on pages 26-27 he asserts that the pruning which Christians undergo "was necessary even for Christ." On page 28 he declares that "death itself is part of the pruning. It cuts away the limitations of the physical body so that the infinite fruitfulness of eternity may become possible." But does that mean that the disembodied state is necessary for that realization? What about that generation of believers at the Rapture who will never undergo that "pruning" through physical death? On page 46 we are told, "The sad thing is that Calvary never stops, because God continues to suffer." While in the context the statement is understandable, it is open to misunderstanding.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

THE STUDENT'S COMMENTARY ON THE HOLY SCRIPTURES. By George Williams. Kregel, reprinted 1971. 1058 pp. \$11.95.

The reader quickly senses that this commentary is not a duplication or rehash of several other works. It is fresh, spiritual and inspiring. The devotional flavor is refreshing. Williams knew the Scriptures and he knew Him of whom the Scriptures speak. Kregel is to be commended for republishing this commentary which first appeared in 1926.

George Williams was an outstanding Christian of the 19th century. He knew seven languages including Hebrew and Greek. He held high the inspiration, authority and purity of the Scriptures. He could see Christ all through the Bible. In fact, he labeled his introduction to the Psalms, "The Psalms and the Messiah." He expounded on typology, e.g. the Red Sea and the Jordan River as types of the death and resurrection of Christ. He tackled problems such as the conflict on the numbering of fighting men between the accounts of 2 Samuel 24:9 and 1 Chronicles 21:5. He resolves the conflict by stating that the 1,100,000 soldiers of the 1 Chronicle passage included 300,000 young men not counted as "valiant" with the 800,000 soldiers of the 2 Samuel passage. He wrote about the rapture, an anti-christ and the millennium. However, his eschatology does not have the precision in dispensational lines of the 20th century.

This reprint is well done with clear type, double columns and distinct divisions. The binding is beautiful. The chapters are not sub-

divided, but it is relatively easy to find the comments on a specific verse. There are no footnotes or quotes. It is not possible to have a comment on each verse in a work of this size. In a couple places the reviewer wondered if some notations were improperly placed (Gen. 50, pars. 6, 7, p. 43; Eph. 6, par. 3, p. 928; Ps. 4, pp. 300, 301).

James H. Gabhart

First Baptist Church
Chesterton, Indiana

1,000 STORIES AND QUOTATIONS OF FAMOUS PEOPLE. Compiled by Wayne E. Warner. Baker Book House, Grand Rapids, Michigan, 1972. 362 pp. \$5.95.

The double title adequately indicates the contents of this attractively printed volume. Forty-four people are included--six of them still alive at time of publication. Those included represent "various professions, diverse religious and national backgrounds, different social and educational levels, and a time period stretching from the fifth century B. C. to the present. There are politicians, preachers, scientists, entertainers, writers, editors, a pilot, a missionary, soldiers, inventors, a nurse, and others who in a great measure have helped shape history" (p. 7). The entries are alphabetically listed, from Aesop to Woodrow Wilson. A thumbnail biography stands at the head of each entry. The material under each name is in two parts, stories about the person (except in the case of Aesop, Longfellow, and Thomas a Kempis), and quoted statements from the individual. The entries are conveniently brief, from a single sentence quotation to a story of about half a page. A subject index greatly facilitates ready access to its contents.

It was not the compiler's intention that the reader should agree with everything included. The entries do serve to set forth a significant picture of the person. This will be another valuable resource volume for any public speaker--whether lecturer, teacher, or preacher. It will also prove rewarding if kept handy for brief browsing.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

LIVING THOUGHTS FOR THE CHILDREN'S HOUR. By Kenneth N. Taylor. Moody Press, Chicago, Illinois, 1972. 126 pp. \$2.95.

Kenneth N. Taylor has the ability to put difficult subjects into children's language. He has written several devotional books for the younger set. This reviewed book is good, but does not measure up to his other works. Originally appearing as I See in 1958, this volume has

been retitled, revised, and newly illustrated. The flyleaf and pictures are attractive and appropriate. But the lessons with story applications lack the challenge and captivation of his other works. To the author's credit, Dr. Taylor has taken difficult doctrinal subjects including the Ten Commandments and the Beatitudes for this book.

The reviewer read the thirty lessons to his six year old daughter. She seemed somewhat disinterested in the book as a whole. Dr. Taylor is the past director of Moody Press and presently holds the position of president of Tyndale Publishing House, Wheaton, Illinois. He authored The Living Bible, a popular paraphrase of the Bible.

James H. Gabhart

First Baptist Church
Chesterton, Indiana

SALVATION. By Lewis Sperry Chafer. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 149 pp. \$1.95 paper.

A valuable reprint of a forceful, evangelical, dispensational study of the doctrine of salvation which has received numerous warm personal and press recommendations since its original appearance in 1917. It is a clear unfolding of the great doctrines of the cross, the condition of salvation, assurance, rewards, and the security of the believer. This is the seventh reprint since 1965. A scriptural as well as a subject index add to its value.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

THE RSV HANDY CONCORDANCE. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 191 pp. \$1.25 paper.

This reprint of the original 1962 edition is a valuable study aid for regular users of the Revised Standard Version, or for those who wish to check on its terminology. It is a limited concordance, aimed at reflecting the contents of Scripture for the average reader. Some 300 key theological terms receive proportionally heavier treatment, since they reflect the significant themes of Scripture.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

THIS DAY. Edited by James W. Reapsome. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 370 pp. \$3.95.

This book of daily devotional readings consists entirely of Scripture quotations. The difference is that all quotations are taken from the Modern Language Bible (the New Berkeley Version). The selections for each day center around a common theme which is indicated by the quotation at the head of the page. A six-page topical index is valuable as indicating the wide variety of topics touched upon in these readings. This is a modern version of the familiar all-Scripture devotional Daily Light.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

A TRANSPARENT WOMAN. By Phyllis Thompson. Zondervan Publishing House, Grand Rapids, Michigan, 1971. 190 pp. \$1.25. (British title, A London Sparrow).

Here is the completed story of Gladys Aylward, missionary to the Chinese, whose adventurous story was first told to the world in Alan Burgess's The Small Woman. This highly readable and challenging volume gives the whole story of her exploits, terminating with her closing years in Taiwan. A valuable addition to any church library or as a gift to young Christians to stimulate missionary interest through the story of a singular, devoted life.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

LOVE GOES ON FOREVER. Marvin K. Mayers, compiler, David D. Koechel, designer. Zondervan Publishing House, Grand Rapids, Michigan, 1972. 64 pp. \$2.95.

Here is an appropriate gift volume for the newly married. It is attractive in format and precious in its message. It explores the meaning of Christian marriage through brief quotations, poetry, short essays, and beautiful pictures. Suitable for the newly married as well as those no longer newly married.

D. Edmond Hiebert

Mennonite Brethren Biblical Seminary

BOOKS RECEIVED

- HOW JESUS WON MEN. By L. R. Scarborough. Baker Book House, Grand Rapids, 1972 (reprint). 290 pp. \$2.95, paper.
- TYPES OF PREACHERS IN THE NEW TESTAMENT. By A. T. Robertson. Baker Book House, Grand Rapids, 1972 (reprint). 238 pp. \$2.95, paper.
- LIVING IS NOW. By D. A. Blaiklock. Baker Book House, Grand Rapids, 1972. 127 pp. \$1.50, paper.
- PREACHER AFLAME! By Donald E. Demaray. Baker Book House, Grand Rapids, 1972. 87 pp. \$1.25.
- GALATIANS. Andrew W. Blackwood, Jr. Baker Book House, Grand Rapids, 1972 (reprint). 86 pp. \$1.25.
- BASIC BIBLE DOCTRINE (A Programmed Text). Houston T. Eldridge. Baker Book House, Grand Rapids, 1972. 58 pp. \$.95.
- PLAIN TALK ON GALATIANS. Manford G. Gutzke. Baker Book House, Grand Rapids, 1972. 175 pp. \$1.95, paper.
- OLD TESTAMENT THEOLOGY: Basic Issues in the Current Debate. By Gerhard Hasel. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 103 pp. \$1.95, paper.
- THE STRUCTURE OF BIBLICAL AUTHORITY. By Meredith G. Kline. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 183 pp. \$2.95, paper.
- GRAMMATICAL AIDS FOR STUDENTS OF NEW TESTAMENT GREEK. By Walter Mueller. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 86 pp. \$2.45, paper.
- BORN TO SERVE. Manford Geo. Gutzke. Gospel Light Publications, Glendale, 1972. 137 pp. \$.95.
- THE REPRODUCERS. Chuck Smith and Hugh Steven. Gospel Light Publications, Glendale, 1972. 146 pp. \$1.95, paper.
- THE EXPLO STORY. By Paul Eshelman and Norman Rohrer. Gospel Light Publications, Glendale (Co-published with Campus Crusade for Christ), 1972. 111 pp. \$1.45, paper.
- INSIGHT, AUTHORITY AND POWER. By Peter Schouls. Wedge Publishing Foundation, 1972. 46 pp. \$1.95, paper.
- ROMANS: A LETTER TO NON-CONFORMISTS. By Robert H. Baylis. InterVarsity Press, Downers Grove, Illinois, 1972. 70 pp. \$1.25, paper.
- REVOLUTION IN ROME. By David F. Wells. InterVarsity Press, Downers Grove, Illinois, 1970. 149 pp. \$4.95, cloth.
- WHERE DO I GO TO BUY HAPPINESS? Elizabeth Skoglund. InterVarsity Press, Downers Grove, Illinois, 1972. 157 pp. \$3.95, cloth.
- TO CHINA . . . WITH LOVE, 17th ed., originally issued under the title, A RETROSPECT. By Hudson Taylor. Bethany Fellowship, inc., Minneapolis, n.d. 159 pp. \$1.25, paper.
- FAITH FOR THE TIME. By Alan Redpath. Fleming H. Revell Co., Old Tappan, New Jersey, 1972. 160 pp. \$3.95, cloth.
- THE HUNGER OF THE HEART. Robert H. Miller. The Brethren Press, Elgin, Illinois, 1972. 96 pp. \$2.95, paper.
- PATTERNS FOR PRAYER. By V. Gilbert Beers. Fleming H. Revell Co., 1972. 95 pp. \$2.95, paper.
- THE CHRISTIAN HOME IN A CHANGING WORLD. By Gene Getz. Moody Press, Chicago, 1972. 107 pp. \$1.95, paper.
- THE CHRIST FOR EVERY DAY. By Jeanette W. Lockerbie. Moody Press, Chicago, 1972. 95 pp. \$1.50, paper.
- 2 CORINTHIANS, A Self-Study Guide. By Irving L. Jensen. Moody Press, Chicago, 1972. 108 pp. \$1.50, paper.
- MAN'S PROBLEMS, GOD'S ANSWERS. By J. Dwight Pentecost. Moody Press, Chicago, 1972. 192 pp. \$1.95.
- CLASSICAL EVANGELICAL ESSAYS in Old Testament Interpretation. Compiled and edited by Walter C. Kaiser, Jr. Baker Book House, Grand Rapids, 1972. 265 pp. \$3.95, paper.
- WHERE IS HISTORY GOING? By John Warwick Montgomery. Bethany Fellowship, Inc. Minneapolis, 1969. 250 pp. \$5.95, cloth.
- TARGUM AND TESTAMENT. By Martin McNamara. William B. Eerdmans Publishing Co., Grand Rapids, 1972. 227 pp. \$3.45.
- A BIBLICAL THEOLOGY OF MISSIONS. George W. Peters. Moody Press, Chicago, 1972. 368 pp. \$6.95.
- ENCOUNTER WITH GOD. By Morton Kelsey. Bethany Fellowship, Inc., Minneapolis, 1972. 281 pp. \$5.95, cloth.
- A COMMENTARY ON THE MINOR PROPHETS. By Homer Hailey. Baker Book House, Grand Rapids, 1972. 428 pp. \$6.95, cloth.

- WHO IS THIS MAN JESUS? By Kenneth Taylor, (The complete life of Jesus from the Living Bible) - Regal Div., Gospel Light Publications, Glendale, co-published with Tyndale in the U.S. and Britain. 275 pp. \$1.45.
- YOU WILL NEVER BE THE SAME. By Basilea Schlink. Dimension Books, Bethany Fellowship, Minneapolis, 1972. 189 pp. \$1.45.
- WHY CHURCHES DIE. By Hollis L. Green. Bethany Fellowship, Minneapolis, 1972. 219 pp. \$1.95.
- THE DUST OF DEATH. By Os Guinness. InterVarsity Press, Downers Grove, Illinois, 1973. 419 pp. \$4.95, paper; \$7.95, cloth.
- DWIGHT L. MOODY. Intro. by Charles R. Erdman. Baker Book House, Grand Rapids, reprinted, 1972. 256 pp. \$2.95.



